

# The Living Church

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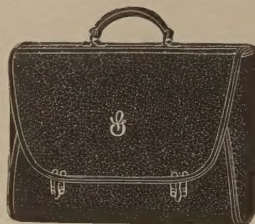
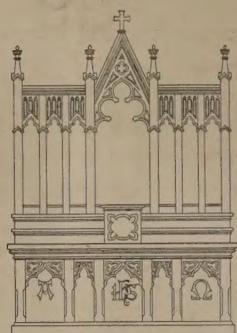
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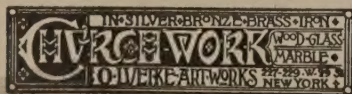
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## THE ATONEMENT.

FOR GOOD FRIDAY.

THE time has come again when, as we keep this week holy, we fix our thoughts in a special manner upon our Lord's Passion and Death and its meaning for us, the deepest mystery of human life—the suffering of God that He might make us at one with Him.

As we look back upon our spiritual life, so often marred by shortcoming and positive sin, what has more and more brought us back to God and held us to Him, as we journey along a path of fresh wrong-doing and renewed repentance, has been our faith in His righteousness and love as revealed in Christ. Brought back from sin and our feeble efforts to justify ourselves by some such judgment as Peter's—"To whom else shall we go; Thou hast the words of eternal life"—we rise to the ideal of trying to be like Christ. And then oftentimes we find that our ideal seems hopeless, for what we would we do not, and what we would not that we do, and we begin to realize that we cannot be like Christ except it were that we should get Christ's life in us. We begin to appreciate the force of St. Paul's conception, that getting Christ's life in us means being in Christ, accepted of God, our sins forgiven, and help given us that we sin no more.

We have loved Christ as the beautiful figure that trod the roads of Galilee and sailed its seas, and we have learned that it is sin which separates us from His comradeship. But not only has it so separated us from Him, but it has so wounded Him that of love for those who were being lost to Him, He gave His life upon the cross. Death could not conquer such love, but love could and must conquer sin. By His rising from the grave He shows us a nature like our own indeed, but in which sin is conquered, and in which conquest we can share by union with Him. What we could not do, what we would not do if we could, He has done, in His love and sorrow for our sin, in His life actually given for us and to us.

But with our thought of the death upon the cross, which convicts and grieves us, mingles the joy that He who died thereon was victorious over the grave; and that our soul's life is in union with a Risen Lord, not a mere feeble imitation of a gracious but vanished Master. The Atonement effected by the Death is perfected by the Resurrection. We are grateful, not merely for a supreme sacrifice, but for the splendid assurance, wrought out by practical experience, that the giving up of life by our Saviour was ended in a taking of life by Him that it might be given us. We wanted, and we want now, to be made good, and are glad that being made good means the gradual extinction in us of self-centered, self-willed life, and the dwelling in us more and more of Christ His life; an indwelling whereof we are perpetually assured as we partake the broken bread and the poured-out wine, knowing well that His is the power to do who said, *This is My Body broken for you*, and, *This is My Blood shed for you*. The Atonement perfected by the Resurrection is applied in the sacraments and prayer; whenever our heart lifts itself to the heart of God, our mind dwells upon His mind, and our wills bend to His will.

If sin were not what it is and we were not what we are—that is, if sin were not less inevitable than it seems to be and we were less liable to corruption by it—we could feel the sorrow that it should make us feel, we could work out by a perfect penitence our own atonement. But as we cannot do this, Christ does it for us and with us, by identifying Himself with our humanity—"Himself took our infirmities and bare our sicknesses"—that in that nature, conquering sin, He might provide the means and the power for us to identify ourselves with Him, make ourselves at one with Him in that conquering life which is the life eternal.

L. G.



## THE PATIENCE OF THE CROSS.

**P**ERHAPS one of the greatest intellectual difficulties to the acceptance of Christian belief, by many men, is the apparent willingness of Almighty God to put up with evil. Why, it is asked, does an all-powerful and all-loving God allow the frightful suffering, the wide prevalence of living conditions which prevent the realization of the best development of the race, and the many phases of pain, sin, and evil which we find about us? We ask the question when such horrors as that of the wholesale loss of life in a burning building arouse us, as it has so recently done. Even more do we ask it when earthquakes or floods—conditions for which men are not responsible and which are described in legal phraseology as “acts of God”—demand many lives and entail much suffering. It is said that the Lisbon earthquake was the cause of a widespread revolt against the Christian religion. In these later days perhaps the problem has increased rather than lessened; for living conditions have seemed to doom myriads of humanity into stunted lives, which, superficially at least, seem the worst possible preparation for eternity. Where is Almighty God in the midst of all this suffering; of this world-long problem of evil, which seems such a blot upon His universe, and which has led men to deny the possibility of a good God or a loving Father in the heavens?

No doubt the problem will remain unfathomable so long as finite conditions exist, just because the finite cannot comprehend the infinite, and God would be proved not to be God if men could fully comprehend Him.

But the Cross is the key to much of the problem. Among the infinities of Almighty God is an infinity of patience. Unlike man, God can wait.

What is more difficult to man than to wait for the realization of that which he wishes to accomplish? Man unconsciously measures time by his own lifetime, and particularly by that section of it which has passed. Why do the succeeding years pass more and more rapidly as age advances? Because the ratio which a year sustains to a lifetime is a continually diminishing ratio. To a child of ten years, a year is one-tenth of a lifetime. To a man of fifty, it is only one-fiftieth; and so a five-year period is to him the equivalent of the child's year. Whatever be our age, whatever be our task, we measure it according to the length of our age.

But God is ageless. His measuring rod is infinite. A thousand years are to Him as one day, very much as five years are to the man of fifty as one year is to the child of ten. The analogy is incomplete only because the simile is incomplete. Almighty God is not a thousand times older than man; He is ageless; His being is infinite.

He works from an eternal perspective. Is His purpose the perfection of the race which He has made a little lower than the angels? He is eternally “working His purpose out,” and He does not need to complete His task in this year or in this millennium. He alone, in all the universe, can afford to wait. Does some puny human antagonist lift up his little voice or his hand against his Creator? Man would silence or annihilate him; God only waits. Yes, the antagonist may have sown seeds of human rebellion that will bear fruit for hundreds of years. Well, God can wait.

He has been waiting for an untold succession of centuries. Scriptural exegeses no longer seek to measure the years since God made man in His own image. Let geology and biology combine to solve the problem if they can. It is immaterial. We only know that Almighty God stamped the divine image upon His creation and breathed into it the breath of life—and then waited. The Son of God became incarnate. He submitted to the limitations of humanity. He hung upon the Cross. He rose from the dead. He stamped His divine image upon His new creation and breathed into the Church, His Body, the breath of life—and then waited.

We pray that His Kingdom may come; and next morning we inquire whether it has arrived over night—but we find God still waiting. We pray for the unity and the peace of the Church, and we pick up the morning paper to learn whether heretics have telegraphed their submission to authority over night—and we only find God waiting. Our soul is on fire with the desire to evangelize the world, and we prod Almighty God a little by significantly adding, “in this generation.” Cease, O Thou infinite One, to measure the accomplishments of Thy purpose by Thine own infinity, and regard Us, the pivot of Thy universe! The days of man are threescore years and ten, and many of us have already

used up the greater part of these. We must accomplish the cherished purpose of our lives, and several hundred thousand heathen per year must be converted—mathematics prove it—if we are going to finish our job before the sunset loses its beauty and the shades of night have gathered about us. Strange, strange, that Almighty God should prove so curiously obdurate to mathematical considerations. We wait impatiently to receive the next missionary magazine in order that we may find which pagan group has stamped to the nearest missionary with the demand that he baptize them instantly or suffer the consequences—and we only find that in the silence and the calmness and the imperturbability of infinity, God is still waiting; only waiting. Alas, for the nervous energy which we have expended!

DOES IT ALL seem to resolve itself into a cold fatalism, in which Hindoo philosophy is better than Western theology? Curiously enough, just as we have almost answered the question in the affirmative, and thrown up our Christian calling in despair, we seem to see that all through the chain of our impatience, God has really been “working His purpose out,” after all; and still more curiously, that He has been doing it all this time *through us*.

Why did we despair? Because we had prayed for the coming of the Kingdom, and the Kingdom did not come. Because we had prayed for the peace and unity of the Church, and the heretics did not lay down their arms. Because we had prayed for the evangelization of the world, and the forces of paganism are hardly touched. What then? Was it all a mistake? Only a loss of our own energy?

The curious thing is that it was all infinitely worth while. We prayed for the coming of the Kingdom; and off in some distant factory, a dollar a week was added to the wages of some poor factory girl, and that dollar enabled her to cross the line between a wage of degradation and a living wage. We prayed for the unity of the Church; and to some poor Churchwoman far away, the balanced perspective of Catholicity modified a little fraction of her inherited prejudice. We prayed for the evangelization of the world; and in the midst of our “Christian” civilization, somebody who had been oppressing somebody else tasted and saw what was the potential energy of Christian sacraments, and resolved that henceforth his relation to his fellow-men should take its perspective from the altar instead of from the check-book.

And it was all so disappointingly simple! None of it was worth an item under the head of “The Church at Work.” The associated press preferred to telegraph the momentous information that the problem of the unemployed in Blankville was now triumphantly on the way of solution, since specialists in social economy, having reached the rock-bottom of economic perfection, had arranged to hold a charity ball, and set some men to digging, with the proceeds.

The willingness of God to answer prayer is so absolutely guaranteed in holy scripture that we are appalled at the apparent failure to obtain the realization of those needs for which the Church so earnestly prays, and never more earnestly than now in our own day, when the social condition of the world, the divided condition of the Church, and the small relative accomplishments in world evangelization, seem almost intolerable burdens. But the answer of the prayer is all ready. It has been given. It waits only for man to seize upon it and put it into action. God answered the prayer of the Church when it was first prayed; and He has patiently—Oh, so patiently—been waiting ever since for man to make the answer wholly effective.

That is to say, God answers the prayer by giving us the sacramental energy which shall be sufficient to enable His Kingdom to come, His Church to be united, and the world to be evangelized, whenever the Church chooses to utilize it for the purpose. Meanwhile, He waits. He has waited patiently for eighteen hundred years. Nobody knows how many more He may be destined to wait. All we know is that His patience is infinite. But every time a child goes to the storehouse of grace and, in the strength of that grace, leads a little better life, brings a little more sunshine into somebody's life, relieves a little of the pain or the heart ache that is about all of us, the prayer is answered in some degree. The full perfection of its answer may never come while this world continues, because possibly we shall never use the means of grace sufficiently for the purpose; but God's patience and His love have no limits.

THE STRAIN of a finite existence, in which one's ideal is



really to accomplish something before one is gathered to his fathers, would almost make one impatient with Infinite Patience, if the Son of God had not voluntarily assumed like limitations. In an earthly lifetime of thirty-three years, He was destined to work out the salvation of the human race. Did He incur an attack of nervous prostration by the vehemence with which He threw Himself into His tremendous task? Oh no; for thirty years He waited because the time was not ripe for beginning His ministry. But at length the time arrived. Did His eternal fiat go forth in thunder tones? Did He publish His ideals and emblazon forth the fact of His oneness with the Father? Oh no; He called, here one, there one, of very simple men, and began at the beginning, to teach them as children and gradually to fit them to witness to Him before the world. And ever the shadow of the Cross hung over Him, and ever it drew nearer and nearer, while hardly a handful had accepted His word.

So dawned Good Friday. His mind had before it the perspective of all time, of all ages, of all peoples. He saw countless myriads suffering and stumbling and going down to death; and He, their Saviour, was hurried by violent hands to the tomb. Nailed on the cross, He calmly waited. Minute slowly followed minute and more slowly grew into hours. The crowd grew tired of its jeering and gradually faded away. The sun darkened in the heavens. Still the awful weight—not alone the weight of His own human body, but the composite weight of the burden of all humanity—hung from His pierced hands, and He waited. He hardly spoke. Now and then a word of comfort or a quotation from the messianic psalms, His own acts of interior devotion. He had no hurried “last words.” He did not teach. He did not preach. He only hung and waited. Yet when it was all over, He was able to smile into His Father’s face, and say in a tone of positive certainty, “It is finished.”

Oh, the anguish of that Good Friday night to those who had trusted in Him, believed on Him, loved Him! Why might not a foreword of the coming triumph have been whispered to them? Why did they seem to have been left comfortless on that dreary night and day that followed the Crucifixion?

We ask the same question as to ourselves. We, too, have spent nights in Gethsemane. We, too, have watched over loved ones whose bodies were racked with pain and whose breath was slowly ebbing from their bodies. We, too, have laid them away to rest, when never an angel has revealed his presence to us, never a sound came back from that world beyond the tomb. Yes, and our nerves also have been torn in pain. We have passed through suffering for ourselves and for our loved ones. We also have cried in our agony, “My God, my God, why hast Thou forsaken me?” And never a word has come back to us. Darkness has closed over our little world also. An earthquake shock has rended our lives in twain. Then has followed silence; silence.

Is it not that this divine characteristic of patience might be planted in us as well? Is it not that we also should learn calmly to wait?

For God seems strangely indifferent to pain. He did not shrink from it for His only Son; He does not save us from it. He has given us grace sufficient for our needs; and we must learn to be like Him in His patience.

Through the long centuries He is waiting. We, living His life, using His grace, helping to save His world, hasten the end of that waiting time and prepare ourselves to share in His triumph. The darkness of our Good Friday nights will soften into the light of an Easter dawn. And God shall wipe away all tears.

But now we are only waiting.

**W**HY do our Bishops and clergy continue to give letters, recommendations, and alms to the wandering priests from Armenia, Syria, and other Oriental countries, against whom we have been warned time and time again? We continue to hear of them from all parts of the country, and from several parts at once, thus showing that there are at least several parties of them. Even the arrest of some of them in Atlanta has not prevented the exhibition in other sections of the country of letters testimonial from high dignitaries of that city. Letters, which may or may not be genuine, are shown from men of the highest standing; and, writes one of our Bishops, although very obsequious at first, these men show themselves very resentful if not immediately and generously assisted. Meantime they travel extensively, lodge at excellent

hotels, and must needs expend the larger part of what they receive for their own necessities, remitting, at best, if anything, only the smaller part to distant schools or missions of which we know absolutely nothing. Is it unkind to such misguided and questionable petitioners to teach them that we cannot undertake missionary work which is not vouched for and cared for by our own missionary board, especially when it must necessarily require several dollars to send one to its problematical destination? The signatures of our reverend and right reverend fathers who disregard the warnings sent out, cause much embarrassment for the rest of us.

The remarkable thing is that with our own missionary work crying out, and so often in vain, for assistance, there should seem to be unlimited resources among our congregations to be placed at the disposal of perfect strangers of Oriental races. Perhaps if our genial mission secretaries could somewhat darken their cheerful countenances, would don turbans and wide sashes, and have their missionary literature printed in Arabic, the gold would flow toward our missionary treasury also. Mr. Barnum’s judgment of the American people seems particularly applicable to this situation.

**O**NE does not wish to be unduly critical toward individuals, but those who are in the public eye must, of course, expect that what they write or say will not be taken by the world at large as wise simply because they have said it, but only if wisdom seems to be among its characteristics.

A priest of the Roman communion in England, formerly of the Anglican obedience, is one Robert Hugh Benson. His chief claim upon fame is that he is the son of his father; and his father was the revered and distinguished successor of St. Augustine in the see of Canterbury. Mr. Benson is credited in a current periodical with the following utterance:

“Quite honestly I respect and appreciate and understand the ultra-Protestant attitude of the ordinary Nonconformist towards Rome far better than I do that of the Ritualist who hates and abuses us all the time that he is trying to ‘rig’ up a Catholic altar and who pretends to a Mass which is impossible and disloyal in his own Church. The Protestant attitude is logical and Dr. Horton is consistent. The High Anglican is the reverse, though I am bound to say I was once one myself.”

One will not contest Mr. Benson’s frank avowal of his lack of respect and appreciation and understanding. That might easily have been inferred, and he is obviously not among those who deem it proper to remain silent concerning the things that they do not understand. One would think, however, that the memory of his deceased father would have restrained him from such flippancy, and the superior merit of Rome-guaranteed sacramental grace is at least not conspicuous in so unfilial an utterance. “Honor thy father and thy mother” may possibly be another matter that Mr. Benson does not respect or appreciate or understand. Possibly in later years, when he may have reached a somewhat better understanding concerning the things that now he only talks about, he may with some sadness reflect upon what else there has been of which he will be “bound to say, I was once one myself.”

**W**HAT a splendid effort that is that the Bishop of London is making, as reported in the London Letter in this issue, to bring into greater sympathy and concord with each other, the schools of thought within the Church! If only Evangelicals, whether in England or in America, could be led to see that Catholic Churchmanship is the truest Evangelicalism of the day, we cannot think the condition of distrust which we so often find could long continue. We are praying often for unity. The greatest impulse that we could give toward Christian unity in the world at large would be the drawing together of parties within our own communion. It *could* be accomplished if we all *cared* to accomplish it. If “Blessed are the Peacemakers,” they who seek to bring parties in the Church into closer bonds of fraternal sympathy must be doubly blest.

#### ANSWERS TO CORRESPONDENTS.

A. G.—(1) We know of no printed rules for Church choirs, or boys’ clubs, and the official bodies in the Church devise their own rules of order, which may generally be found in their published journals.—(2) Information relating to the Boy Scout movement may be obtained from the headquarters at 124 East Twenty-eighth street, New York.

W. H. H.—A correspondent points out that in Norton’s *Life of Bishop Seabury* the date of the Bishop’s arrival in America after his consecration is given as June 20, 1785.

G.—We see no reason why a Paschal Candle, not being seriously burned down, should not be used a second year.



## BLUE MONDAY MUSINGS.

ONE of the expected things has happened: "Spiritualists" are beginning to report messages from Mrs. Eddy! An English writer alleges that a medium had a communication from her, in the following language:

"I know not who is voicing my sentiments, but I wish my people to take note of what I say. My body has been carefully watched, but they are drawing far too much attention to it. I'm still tied very closely to it. That does not matter so much; what I deplore is the effect which all this concentration of attention on my body will have in giving more power to death, an idea which is false. Let them turn their thoughts rather to my doctrine which is taught in my book. The realm of personality and mortal mind is a delusion and a snare."

That the "Christian Scientists" who undergo such a rebuke are indisposed to acknowledge its authenticity is not surprising, more especially as one can never find out whether they believe in personal immortality or not. But the conflict among "Spiritualists" themselves as to whether or not it is genuine amuses me. One expert necromancer says:

"Mrs. Eddy has not had time to give spirit messages. It is necessary for her to be in the spirit world at least six months before she can give messages. The binding of the body in a cement grave will hinder her soul a great deal from passing into the spirit world. The more tampering there is with the body after death, the more indistinct are the messages."

But another says:

"I have a feeling that this is a direct message from Mrs. Eddy, the first of a great many that will be received from her. When she received a spirit consciousness, and found that new matters had come up, and that her people were making a mistake in guarding her body, which was nothing but clay, she came back and spoke to them through this psychic. 'Christian Scientists' must accept Spiritualism sooner or later, or they will cease to grow."

And a third wizard of Endor declares that he has seen and talked with her:

"About a week since, Mrs. Eddy's spirit stood by my bedside one night from 11 until 5. I was unable to get a moment's sleep during those hours. I saw her plainly and heard her voice very distinctly, repeating the same message over and over again. The delivery of the message was urged with a persistency not easy of describing. She desired that her message should be delivered to one of her foremost and devoted followers. I could only relieve myself of her presence and importuning by leaving my bed and walking about for a moment. I related this fact the next morning to members of my family, together with the nature of the message. My only excuse for keeping the nature of the message a secret and for refusing to deliver it to the point instructed, is simply, my own judgment tells me that it could serve no possible good. The man to whom it was directed would not receive it, and to make it public would only create useless and perhaps much unfriendly as well as foolish comment."

Who shall decide? And what does it matter? Every Sunday the spirits of the greatest and noblest of all history are advertised to speak, sometimes in "full form materializations," all over the country: and yet the public, which would stand on tiptoe with eagerness to hear a hitherto unpublished sermon of Bishop Brooks', or a poem of Emerson's, or an oration of Sumner's, smiles indifferently at the advertisements and passes by. Too much rubbish is offered as from "the spirit world" for men to take it seriously. Call it vulgar imposture (as most of it is) or "subliminal consciousness," or diabolism, as you please; the patent fact is that the world has never been enriched by a single new truth or beauty from such "communications." It is still by faith we must walk, not by sight.

THIS LETTER fell into my hands not long ago, written evidently by a priest to an old friend on the point of submitting to a foreign ecclesiastic. It needs no comment, but is worth reproducing:

"MY DEAR FRIEND:—When last I saw you, you seemed changed, saddened, despondent, broken. I wondered why: now I know. It was because you were making up your mind to deny the Mother that bore you, to deny the Holy Spirit that has sanctified you through all these years, to turn your back on the Truth and submit to falsehood. No wonder you seemed sad.

"I am profoundly grieved by what you tell me—for your own sake. You know how much I have valued our friendship and you. It was 'in Holy Church,' as the dear Sister always signs herself; and now you go out from us, as if you were not of us. I do not ask why. I know all the lures and the false promises. I shall not argue; it is not the intellect that sends people where you are going, nor the heart, though the intellect and the heart do bring exiles

Home again from the land of the alien! But I beg of you, when your hour of disenchantment comes, do not be afraid or ashamed to return.

"When you realize that the Chalice of Salvation is held back from you, that the very words of benediction or of commendation of your passing soul will strike your ears in the accents of a dead tongue, that your English Bible is henceforth sealed to you, that the blessed liberty of the children of God is no longer yours who have become 'altogether subject to the Roman Pontiff,' and that you are tramping under your feet the Blood of Christ which all these years has washed your soul, denying by word and act what you know in your heart to have been real Sacraments; when all this comes over you (as it will), then remember your birthright which you have abjured, and praise God that a place of repentance is not beyond your reach.

"The God of Truth have you always in His holy keeping."

I WONDER whether any of you read some weeks ago the strange tale of fanaticism and delusion, which originated in an over-excited and hysterical woman's fancy, stimulated by a "child evangelist's" promise. A poor blind girl in Pennsylvania announced that her sight was to be restored if she would fast eight days, under specified conditions:

"Last night there came to me final and complete directions as to how and when I will receive my sight. I had been fasting since Sunday night, and was told from heaven that I must prepare myself for transfiguration by dressing in spotless white throughout, and to wear a pair of each white garment instead of one. I was to recline on a white couch, and Mrs. Halderman, who has been my friend and who will wait on me in the trance or period of unconsciousness, must also be dressed in uncompromising white. It was made plain also that I part my hair exactly in the middle. I am to get into a state of suspended animation this morning and will be transported to heaven, from where I will be allowed to return to-night. This trip will be repeated Saturday, Sunday, and Monday, and then my sight will come. If any one should lay a hand on me while I am unconscious he will fall dead and everything will be spoiled."

Naturally, nothing happened; but she is still looking for a cure, and announces that if her eyesight is restored, she will "start a new sect, to be known as the Holy Catholic Church!" When will sect-cursed America turn from fanatics and false prophets, back to the old paths, where are the good ways, and walk therein, "travelling home to God in the Way the Fathers trod"?

THE ARCHBISHOP OF CANTERBURY, pledging himself to work for the treaty of perpetual arbitration between the British Empire and the American Republic, asks the American clergy to state their convictions. As an American of eight generations, I feel that our relations with Great Britain and its colonies must always be more intimate than with any other power. War with our brethren of one language, one literature, one religion, who have our own ideals of freedom under law, and who inherit with us the same splendid traditions, would be even more horrible than other wars. We are brethren; and to celebrate the centennial of unbroken peace between the two realms by a pledge that peace shall be forever unbroken is a great advance towards the Federation of the World, when all national difficulties shall be settled by an international court, enforcing its decrees by the one army and navy then needed as international police. Indeed, I look forward to an interchangeable citizenship, so that the American under the British flag, or the Briton under the Stars and Stripes, may claim while there all privileges of his own country. And I pray God to bind the two nations together ever more closely in firm and fraternal concord, which nothing can shake.

I HAVE BEEN reading much lately of a certain Rev. Dr. Aked, an English dissenting preacher lately of New York, but now of San Francisco, who has taken the world into confidence as to his reasons for leaving New York. He went there, it appears, to the unappeasable grief of all English Dissent, because he thought it was a great opportunity; but it wasn't great enough for a man of his powers, he announces, and San Francisco is worthier. It all reminds me of two negroes listening to a campaign speech of Senator Bailey, down in Texas:

"Who's dat ar white man, Sam?" said one.

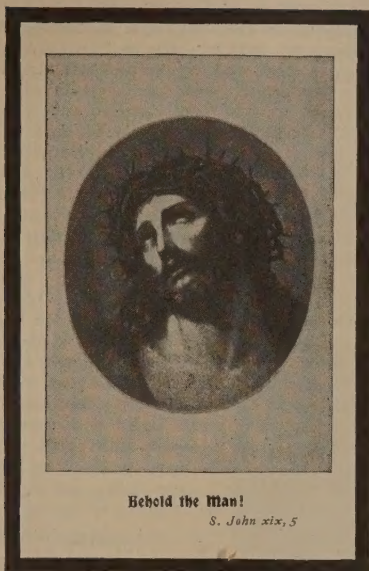
"I dunno: I neber seen him befo'; but he shore do recommend hisself pow'ful high!"

PRESBYTER IGNOTUS.

"GOD LOVES US and He does not send us tribulations without some good purpose. Do not be uneasy, but abandon yourself to the Divine will; and all will be well. When we begin to give, God does the rest."



## THE HOLY WEEK



## PALM SUNDAY.

"Hosanna!—behold thy King cometh."

Behold He comes, our King!  
In meek and lowly state.  
Hosanna! let the glad notes ring,  
Let all upon Him wait.

Strew branches of the palm  
Upon His onward way;  
Look on His Heavenly visage calm,  
Make way for Him, make way!

By prophets long foretold  
Messiah doth appear,  
Fulfilling all things—Lo, behold,  
Our King is here!

## GOOD FRIDAY.

"Behold your King!" "We have no king but Caesar."  
"Away with this man." "Crucify Him!"

"Behold the Man!—the same:  
But 'neath a cross He bends,  
Unto a death of shame  
His weary journey tends.

Upon His brow He bears  
A crown—of cruel thorn;  
A purple robe He wears—  
Mark of undying scorn.

A shout is raised on high,  
'Tis not "Hosanna"; no,  
It is a fierce and bitter cry,  
"Away with this man! Crucify!"  
No pity do they show.

The Cross is raised on high  
Unto the world's rude gaze;  
There, fainting, dying, Him behold  
Who heard this people's praise.

A few short days ago  
They hailed Him as their King:  
"His blood be on us," now they cry,  
Who did "Hosanna" sing.

The earth doth quake, the rocks are riven,  
The sun in darkness hides,  
The temple veil is rent in twain,  
Fear in all hearts abides.

The fury of the throng is spent,  
They beat their breasts—alas, too late!  
And one among them giveth vent  
Unto the thought of all:  
"This was the Son of God," he cried.  
The Son of God is crucified.

"Crucify to themselves the Son of God afresh,  
and put Him to an open shame."

Ye who muse upon the Cross  
Of the Christ of God,  
Who have naught but bitter scorn  
For the heedless, fickle throng;  
Who, with shout of welcoming,  
Hailed Him as their Lord and King,  
Greeted Him with song;  
Short space after, madly cried:  
"Let Him now be crucified!"  
Ponder deep and long.  
Unto all your ways give heed,  
Lest by thoughtless word or deed  
Ye your Lord deny;  
Lest while ye do others blame,  
Put Him to an open shame,  
Afresh do crucify.  
Ere ye judge look well within,  
Pray your hearts be cleansed from sin,  
That ye be not found  
All too like the fickle rout,  
Who, to-day, "Hosanna!" shout,  
To-morrow, "Crucify!"

I. E. C.



## ENGLISH MOSLEMS PROTEST AGAINST CHURCH MISSIONS.

Evidently They do not Anticipate that Such Missions Will be Failures

### BISHOP OF LONDON SEEKS TO BRING "HIGH" AND "LOW" CHURCHMEN TOGETHER

St. Patrick's Successor Installed on St. Patrick's Day

OTHER RECENT INTELLIGENCE OF THE BRITISH ISLES

The Living Church News Bureau  
London, Mar. 21, 1911

THE strong action that has now been decided upon by the Church, on her corporate missionary side, for meeting the propagandism of Islam among the heathen tribes of Central Africa, as seen by the resolutions of the Central Board of Missions that were reproduced in my last letter, has evoked a Moslem protest in the *Times* newspaper. Under the heading of "The Church of England and Mahomedans" the *Times* publishes, in a most prominent place in its columns, a letter to the editor from the vice-president of the London All-India Moslem League, who says:

"The committee of the London All-India Moslem League have noted with considerable surprise the resolutions that have been passed by the Central Board of Missions of the Church of England with the approval of the presidents, their Graces the Archbishops of Canterbury and York, published in your issue of the 13th inst., as the terms in which the resolutions are couched imply an unmerited slur on the principles of Islam and the civilizing influence which it exercises on the lower races of mankind. An impartial examination of the work which Islam has done among those peoples would prove—as has been repeatedly testified to by unprejudiced witnesses—that its teachings have resulted in raising the savage and pagan tribes of Africa in the scale of humanity and civilization." The committee cannot help regretting, he adds, that the Church Mission should have felt itself called upon, at this special moment, to make a pronouncement that will certainly have an unhappy effect on the minds of the Mahomedan subjects of his Majesty in India and elsewhere, who will deeply resent the faith they cherish and which has done "so much for humanity" being thus proclaimed a peril which threatens the pagan tribes of savage Africa.

Probably the Archdeacon of Nyasaland (Dr. Johnson) could tell the English public what *has* been the real effect of Islam upon African heathendom.

The Bishop of London has been having rather a plain talk with the members of the Clergy Home Mission Union, a society of Evangelicals, about those doctrines and practices of the Catholic religion which seem hitherto to have been a "stumbling block" to them as representatives of the Evangelical school and party, and which have either been obscured or altogether left out of their teaching. The Bishop had been invited to address the members of the Union at their March meeting, which was held at Sion College yesterday week. Prebendary Eardley Wilnot presided, and there is thought to have been fully three hundred Evangelical clergy present. The title the Bishop chose for his subject was "High Church and Low Church," and what must be quite a full report of the address—a proof of which was shown to his Lordship—has appeared in the *Record* and thence been inserted in the *Church Times*.

The Bishop said he had chosen his subject not with a desire to emphasize the differences between "High Churchman" and "Low Churchman," but because he wanted, if possible, to abolish those titles forever. He had come there to make another effort to do what his whole Episcopate had been directed to obtaining: making the two great schools of thought in the Church understood and love one another. He made a generous acknowledgment of what the Church had learned from Evangelicals. She had learned from them the glory of missions, and he could not help feeling that if the Bishops one hundred and fifty years ago had led the mission work of the Church the thirty millions of Methodists to-day would have been found in the Church of England. The Bishop proceeded to outline his own position and to interpret the beliefs and practices of Catholics, as he himself understood them. He began with an "interesting chapter of autobiography." He was brought up, as it were, to nothing. But after leaving Oxford, and during the three years preceding his ordination, he was enabled by the grace of God to be confirmed in the truth of the Christian revelation and to find out the truth about the Church as the Divine Society. He expressed the opinion that Evangelicals as a body would make a great mistake if they were ashamed and afraid of the word Catholic. The Bishop went on to tell the assembled Evangelical clergy what his twenty-one years' study and thought had taught him with reference to the

"eight points" in the teaching and practice of Catholics, which were to him entirely new ideas when he first came to London. With regard to the Eucharistic Sacrifice, the Bishop quoted a line of Dr. Bright's well-known hymn, "Look, Father, look on His anointed face," and pointed out that in the Holy Sacrifice Catholics were really exalting the great evangelical doctrine of the Atonement. That was why they urged that the Lord's own service should be the central service, "the great central thing on the Lord's Day." There might be some who said that they exalted this aspect of the Holy Eucharist at the expense of Communion. But if they had gone as he (the Bishop) had done to these churches and seen at least 500 communicants at early services, at 6, 7, or 8 o'clock in the morning, they could not honestly say that they disregarded Communion at those churches. As to Prayer for the Faithful Departed, he believed it would be a good thing if they could get back into their services the beautiful old primitive prayers. Coming to the question of Sacramental Confession, the Bishop quoted the notice in the Exhortation in the Holy Communion office, as well as that in the office for the Sick. What is the ground for this strong prejudice (among Evangelicals) about private confession? asked the Bishop. What was the danger or the horror of the confession in the open church as opposed to the Evangelical private talk in the study or vestry? If it came to the question of the degrees of danger, he thought the private talk in a room was more dangerous than confession in the open church. He remarked in regard to Baptismal Regeneration that regeneration must not be confounded with conversion. "What I do pray," said the Bishop, in conclusion, "is that we may try and interpret the one school to the other, and that we may all by the power of the Holy Ghost become more visibly one Church, devoted to one Lord, and advancing the one kingdom of heaven."

At a special meeting of the London branch of the Christian Social Union, held at the Church House, Westminster, last Tuesday evening, Canon Scott Holland, who for twenty years has been its chairman, and is now leaving London for the Regius professorship of Divinity at Oxford, gave his farewell address, and advantage was taken of the occasion to present him with an illuminated address from the members of the branch. The testimonial was beautifully illuminated on vellum by Miss Jessie Bayes of Fellows Road, Hampstead, and with it was given a little statue of the Blessed Virgin Mother and Holy Child, made by Miss Bayes. The testimonial, which was read by the Rev. Percy Dearmer, recalled that the Christian Social Union was inaugurated within the walls of Canon Holland's study twenty years ago, and expressed on behalf of the London branch "a gratitude which we know every member of it feels from the bottom of his heart."

Canon Scott Holland began his address by recalling the circumstances that led up to the formation of the Union. It was, he said, the interaction of the two great centres of London and Oxford which created it. "It sprang into being at a moment when Oxford felt at its heart the pressure and urgency of the cry of London." The Canon recalled Dr. Pusey's famous Lenten sermon at St. Paul's, Knightsbridge, which caused that whole fashionable district of London to "shake like a jelly" for months. "It was a sudden revelation that out of that dear old man could come this voice of power calling attention to trouble that had moved Oxford." Subjoined are a few more striking sentences from the Canon's address: "This society was not at all in rivalry with the Guild of St. Matthew. The latter existed primarily to carry the revelation of Christ out into the social and secular world; but the task of the Christian Social Union was to be in the opposite direction. It was to drag the social question inside the Church, to persuade Christians that the social question was theirs. The only disqualification for members of the Christian Social Union was that a man should feel perfectly 'comfy.' If a man is so blind that he can see no gap between social conditions as they are and his Christian Creed, then the Christian Social Union has no place for him. Christians were also citizens and had to take a part in the creation of society, and they had to ask themselves how, as Christians, they could be citizens. But the answer could not be got from the Church on authority. They had to find it out for themselves. The application of the Creed to life was what they were concerned with. That was a hard job and it meant study. Study always with a view to action was what they had ever insisted upon. Whatever corporate action they might take, the great work of the Christian Social Union would be to turn out good Christian citizens."

The Right Rev. John Baptist Crozier, D.D., was enthroned as Archbishop of Armagh and Primate of All Ireland in St. Patrick's Cathedral, Armagh, on St. Patrick's Day. There was a large attendance of clergy and laity, and all the Bishops of the Church of Ireland were present. The Dean of Armagh, according to ancient custom, solemnly installed the Primate in the seat of St. Patrick, Apostle of Ireland. The Archbishop of Dublin preached the installation sermon. He said that there was a certain fitness in the arrangement by which the new

Enthronement of  
New Irish Primate



Primate was enthroned on St. Patrick's Day. St. Patrick was the first Bishop of that diocese, and the line founded by him had remained unbroken for fourteen centuries and a half.

The Right Rev. Alfred Robert Tucker, Bishop of Uganda, has been appointed by the crown to be Canon of Durham in the room of the Right Rev. Dr. Nickson (Bishop Suffragan of Jarrow), Bishop-designate of Southwark. Bishop Tucker

thus comes back to the Cathedral city, where over twenty years ago he was an assistant curate, and which he then left to go out to East Africa as a missionary. Soon afterwards he was consecrated Bishop of Eastern Equatorial Africa, and became the first Bishop of Uganda on the division of the diocese in 1897. His leadership of that native Church has been of a piece, says the *Times*, with the energy and nerve which he showed in the "Uganda crisis" of October, 1891.

The bi-centenary of the translation of Bishop Ken, whose grave is under the east window of Frome-Selwood parish church, Somerset, was commemorated at that church on Sunday. I hope to give an account of the commemoration, and send some photographs of the church, when I write again.

The Bishop of Lincoln left town yesterday for the South coast. He has made an excellent recovery.

I learn (St. Benedict's Day) that the Abbess of Malling is seriously ill. Our prayers are asked on her behalf.

J. G. HALL.

## THE DEATH OF THE BISHOP OF NIAGARA.

THE Church in Canada is bereaved in the death of the Bishop of Niagara, the Rt. Rev. John Philip Du Moulin, D.D., D.C.L., Lord Bishop of Niagara, which occurred in his see city, Hamilton, Ont., on Wednesday of last week, March 29th, at the age of 75 years.

Although he had been in failing health for some time, he had only been seriously ill for a few days before his death. Coming from the meeting of the chapter of St. Mark's Deanery, at which he had been giving an address, he was overcome with weakness in the street, some ten days before his death.

The late Bishop was born in Dublin in 1836, and with the late Bishops Sullivan and Carmichael—none of the three being then in holy orders—was brought to Canada by Bishop Cronyn, of Huron, who ordained him as deacon in 1862 and as priest in 1863. He served first as curate to Archdeacon Brough, rector of St. John's, London, whose fifth daughter, Frances, he married in 1863. After a short curacy at Galt he went to Montreal, where he became curate at Trinity Church, and then of St. James'. In 1871 he became rector of St. Thomas', Hamilton. In the following year he was elected Bishop of Algoma, but declined. From 1875 to 1882 he was rector of St. Martin's, Montreal, canon of the Cathedral, and examining chaplain to the Bishop, and then he was called to the important post of rector of St. James' Cathedral, Toronto. Here he cultivated his great gift of preaching till he became a power in the whole province. He was appointed canon residentiary and sub-dean of St. Alban's Cathedral, Toronto, in 1889, having been from 1883 to 1889 canon of St. James' Cathedral, Toronto. In 1891 he received the honorary degree of D.C.L. from Trinity College, Toronto. He was elected Bishop of Niagara in succession to Bishop (now Archbishop) Hamilton, translated to Ottawa, on May 12, 1896, and was consecrated in St. James' Cathedral on June 24th. Bishop Sullivan was one of the consecrating prelates, and Dean Carmichael, afterward Bishop, preached the sermon, alluding to Bishop Du Moulin as his "brother, friend,

and companion of more than thirty years of strangely united life."

A son of the late Bishop is the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, Cleveland, Ohio. Bishop Du Moulin had frequently been in the United States and was well known and much respected on this side the line.

## SELF-EFFACEMENT.

TRULY a difficult subject to write about, and much more difficult to practise. How contrary it is to every fiber of our being to strive for self-effacement! Have you ever met with some of these men or women, "saints of God," whose life is truly hid in Christ; who to all appearances have so mastered that hard lesson that at first you took them at their own appreciation of themselves, that is, you thought it was a matter of course for them to be humble minded and self-effacing in all their dealings with others? Then, as you came to know more of them, as their quiet consistency reached the depths of your consciousness, what then was your first impulse? One of admiration, indeed, but was it not mingled with impatience that their humility should be so misunderstood by those around them? Did you not, time and again, wish they would show what you termed more firmness of character, that they would not let themselves be imposed upon by those who are ever too ready to take advantage of un-failing goodness and patience? Yet, suppose they had done so, would not your first feeling of satisfaction have been followed by one of disappointment, as unconsciously but most surely your ideal of their character had been dimmed by the outburst of impatience which you had been longing for?

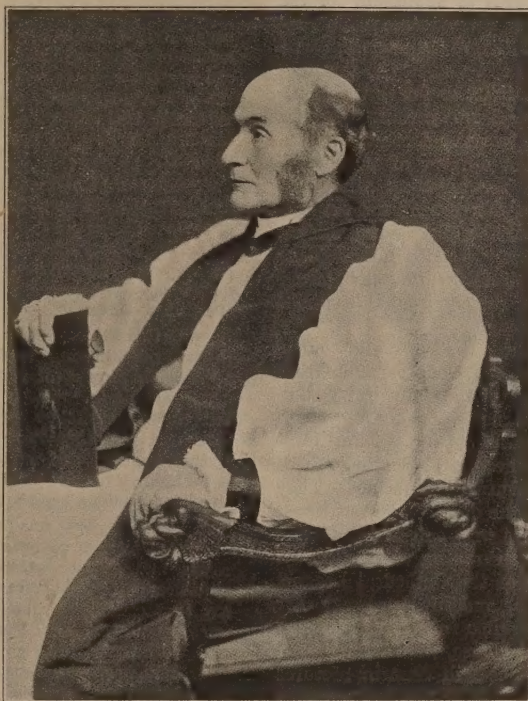
No, instead of wishing them to lower themselves to our ideal of what would be the righteous thing to do under provocation, let us rather learn of them the lesson they learned from the and strive, however feebly it may be at first, towards that so distasteful yet all-important thing in the Christian life, self-effacement, for he that seeketh of himself seeketh his own Master. Let us raise our ideal glory, but he that seeketh the glory of Him that sent him, the same is true.

PETITE.

## FAMILY PRAYER.

IT IS OFTEN said to-day that family prayer is a thing of the past; that the family altar has been thrown down and cast out of the home; that the only place where religion is sought and cultivated is the church building where people go occasionally to worship. On the other six days of the week, or for several whole weeks at a time, nothing whatever of a religious character is said, heard, or done. No doubt this is an overstatement of the case. But when such things are said so frequently they certainly prove a very widespread disregard of religious duties in the home. We know many homes of which this is not true, where at least short prayers are said in the presence of the whole family, however busy the day may be.

This practice should become much general if we really desire to make our religious life effective. It will require only a small amount of time—not necessarily more than five minutes a day. It is simply a question of arranging one's time if that one really desires to perform so important a duty. The Prayer Book has already provided suitable prayers which may be used in whole or in part. Other excellent books of devotion can easily be secured if a greater variety is desired. But the most important thing of all is the regular practice, even if the service consists of nothing more than the saying of the Lord's Prayer. Such a practice, when once begun, will deepen and grow into a rich and full religious life.—*Diocese of Chicago.*



THE RT. REV. J. P. DU MOULIN, D.D., D.C.L.,  
Late Lord Bishop of Niagara.



## ARRANGEMENTS FOR CATHEDRAL DEDICATION

Plans for the Important Service are Now Completed

MEMORIAL AT GRACE CHURCH FOR THOSE LOST IN FACTORY FIRE

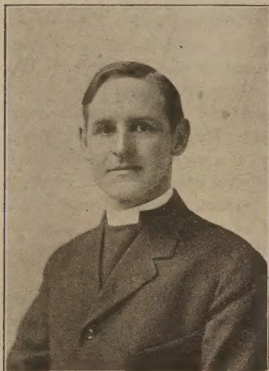
Special Lenten Preachers at Metropolitan Churches

OTHER RECENT CHURCH NEWS OF NEW YORK

Branch Office of The Living Church  
416 Lafayette St.  
New York, Apr. 4, 1911

**A**RRANGEMENTS have been completed for the opening service of the Cathedral, including the consecration of the choir and memorial chapels of St. Saviour and St. Columba, on Wednesday morning, April 19th, at 10:30 o'clock. This memorable day will begin at 8 o'clock, with the celebration of the Holy Communion in the crypt, where services began January 8, 1899, and where they have been continued ever since.

Cards of admission for the opening service are to be presented before 10 o'clock. The doors will be opened to the public at 10:15, so far as the available space will permit. In view of the great and constantly increasing number of urgent requests for cards of admission beyond the present accommodations of the choir and crossing, it is now deemed advisable to place seats in the ambulatory around the choir for this special occasion.



REV. THEODORE SEDGWICK,  
Rector of Calvary Church,  
New York.

The Bishops and other clergy, the Chapter and Great Chapter of the Cathedral, Cathedral Trustees, Standing Committee, Deputies and Provisional Deputies to the General Convention, and faculty of the General Theological Seminary, will meet in Synod Hall, where the procession will be formed. They will pass out of the building through the door at the northwest corner and enter the center door of the west end of the Cathedral Crossing. In the event of rain, an awning will be set up. The officers and executive committee of the Cathedral League, Diocesan Auxiliary to the Cathedral, and of the Fresh Air Association of the Cathedral, will assemble in the room on the ground floor at the west end of Synod House, where ushers will be in attendance. The order of service will contain pictures of the choir, of the memorial chapels, and of the Cathedral as it will appear when completed. It is expected that the worshippers will carry these souvenirs away with them.

The offering at the opening service will be for the maintenance of Cathedral services and for the completion of the Cathedral. Pledge cards accompanied by information cards with a picture of the Cathedral will be distributed in the seats accordingly, and subscriptions may be made for either one or both of these two objects. Offerings will not be asked at this service for the chapel to be erected in memory of the Rev. Dr. William Reed Huntington, whose praise is in all the churches, and a part of whose distinguished services as chairman of the committee on the fabric of the Cathedral was the raising of the large fund for the completion of the choir now so soon to be consecrated; but it is hoped that the entire sum of \$150,000 required for the construction of the chapel will be ready by the time of the opening service, in money or pledges, so that it may be placed upon the altar. Of this amount \$112,000 has already been contributed; \$38,000 therefore is still needed. The chapel will provide sittings for 200 persons and will stand on the north side of the choir. On the south side of the choir the Bishop Potter Memorial chapel is to be built, from designs by the same architect, with funds provided by children of the late Mrs. Potter.

The musical service with the full choir has been arranged for the afternoon of April 19th. It will begin at 4:30 o'clock. No cards of admission will be required. It is hoped that this opportunity will attract many, and that in any event, if any persons fail to receive cards for the opening service in response to their requests, they will understand that the committee of

arrangements has done all that it has been possible to do toward the partial if not the complete solution of a most difficult problem.

The near approach of Palm Sunday and Holy Week is shown by the great quantities of palm branches which arrived this week from Florida in the coasting steamers. New York is a distributing point for the palms used in the churches throughout the North Atlantic and Middle Western states. It is said that hundreds of tons of leaves are picked and taken down the shallow streams of Florida on rafts to the seaport towns, and shipped to New York, Philadelphia, and Boston.

Grace Church, Broadway and Tenth street, is quite near the scene of the disastrous fire which cost about 150 lives on Saturday, March 25th. In his sermon on Sunday morning, the Rev. Dr. Slattery, rector of Grace parish, said:

### Lessons from the Holocaust

"We cannot avoid the thought of the tragedy that befel scores of people yesterday afternoon in a neighboring street. In the twinkling of an eye they met their horrible death. For them we need not grieve. Their troubles were quickly over, and God will care for them. But for those who loved them and depended upon them we must give a most tender sympathy.

"One of the hard facts that will confront these bereaved people is that it will probably be explained that the death of their loved ones was needless. It will perhaps be discovered that some one was too eager to make money out of human energy to provide the proper safeguards and protections. This does have its bewildering and terrifying aspect; but there is one clear word of comfort. It may be that these poor toilers shall not have died in vain.

"One cannot be too certain thus soon just what the conditions were, but it looks as if there were criminal disregard of the safety of those who worked in the tall building. It is not necessary now to fix the blame upon any one. But the whole catastrophe must set us to ask ourselves as well as others extremely embarrassing questions. It seems as if a thousand people were at work above the tallest ladder.

"If this tragedy could make New York stop to think whether it were not allowing men to go too madly and disastrously and selfishly in pursuit of money, then these crowded workers would not have died in vain. If this tragedy could make each one of us feel the responsibility for those in quite different surroundings from our own, then these workers would not have died in vain. If this tragedy could make the city say that buildings should not be so high as to shut out God's sunshine from all except those who live at a perilous height, then, too, these workers would not have died in vain.

"God teaches us by awful lessons, when we will not use the reason and common sense with which He has endowed us. The situation of this long, narrow city is unique. It tempts men to say that conditions must prevail here which no city of the old world would tolerate. I am inclined to think there is danger that outward circumstances govern the people, and that the people lose their hold upon the circumstances. In other words, it is well to ask whether the world is possessing us, not we the world. Are we free, or are we becoming a city of slaves?

"These are hard questions, but if we set ourselves to solve them, the people who perished yesterday will become, even against their will, heroes. By their deaths they will begin to set us free."

A memorial service was held in Grace Church on Wednesday at noon. At 12:15 Chopin's funeral march was played on the organ. Then the choir and clergy entered the chancel and collects were read, familiar hymns were sung, and an address was made by the Rev. Dr. Slattery.

Indignation over the loss of life, due apparently in part to the owners' failure to take proper precautions for the safety of employees, led to one of the largest public mass meetings for civic purposes that New York has had, at the Metropolitan Opera House on Sunday evening, when Bishop Greer was one of the speakers.

The Rev. Father Figgis of the Community of the Resurrection, Mirfield, England, and honorary fellow of St. Catherine's College, Cambridge, will be the special preacher at old Trinity, Broadway and Wall street, at the noon-day services in Holy Week. He will conduct the Good Friday service in this church from 12 to 3 P. M. On the Saturday before Palm Sunday, Father Figgis will conduct an afternoon and an evening conference in Trinity Chapel, giving special addresses to men. On Palm Sunday morning at 8 o'clock, he will celebrate the Holy Communion in Trinity Chapel and make an address at this service. A most cordial invitation is extended to the men of New York, without regard to Church membership, to attend the Saturday afternoon and evening sessions. A supper will be served in the school building for those who desire to attend both sessions.

Father Figgis was the speaker at Yale University last week. He made a marked impression among the students.

St. Philip's Church, a wealthy congregation of colored people,



will soon move into the new edifice begun last summer. A real estate report made to-day announces that the corporation has just purchased a large block of apartment houses in the immediate neighborhood of the new church. The price paid was \$620,000. The houses have accommodated 220 white families. Rented to parishioners, the investment in this real estate is expected to net the church an income of slightly more than 6 per cent.

The Rev. William T. Crocker, rector of the Church of the Epiphany, Lexington avenue and Thirty-fifth street, Manhattan, makes the gratifying announcement that sufficient funds are in hand to liquidate every indebtedness of the parish on May first.

#### Epiphany Church Free of Debt

About four years ago this parish was burdened with a debt of \$73,000. Old Trinity cancelled a loan of \$12,000 and the congregation has raised \$61,000 for the special object of paying off the remainder. The rector and his people are warmly congratulated.

The Holy Eucharist was offered in the Chapel of the Good Shepherd, Chelsea Square, on Wednesday morning, March 29th, for the soul of Edgar Bernard Edmunds, younger son of the Rev. Professor Charles C. Edmunds. Later in the day there was a public funeral in Grace church, Newark, where Dr. Edmunds was once rector. The service was conducted by the Rev. Elliot White, rector of the parish. Interment was made in Woodlawn Cemetery, Newark.

#### Memorial Service for E. B. Edmunds

The Rt. Rev. Lawrence Frederick D. Blair, Bishop of the Falkland Islands, who came north via the Isthmus of Panama from his home at Valparaiso, arrived at the port of New York, Wednesday, March 29th. He went directly to the White Star liner *Oceanic* and sailed the same afternoon for England.

#### Bishop Blair and His Field

Bishop Blair's jurisdiction has an area of 2,000,000 square miles; a coast line from Panama on the west to St. George's Gulf on the east coast of South America, a distance of 8,000 miles. He has travelled about 40,000 miles in the last ten months. He said that with the opening of the Panama Canal his field would be enlarged, and he desired more help for his diocese. He hoped to obtain a fund of about \$500,000 to carry on the work. The Bishop was accompanied on his journey by the Rev. W. S. Bowden, Bishop's chaplain.

The American Bible Society, Bible House, Astor Place, New York, offers to send literature helpful in arranging for tercentenary celebrations and services on Sunday, April 23d, when the publication of King James' Version of the Holy Bible will be generally observed throughout the country. This society issued in 1910, the great number of 2,826,831 volumes. The total expenses for the year were \$697,550.

#### King James Bible Tercenary

Archdeacon Cody, rector of St. Paul's Church and Archdeacon of Toronto, preached in the Church of the Incarnation (the Rev. Dr. W. M. Grosvenor, rector), on Sunday morning, April 2nd. He is the special preacher for the Lenten noon (12:25) services in this church during Passion Week. The Archdeacon's Toronto congregation is now building a fine Gothic church, to have a seating capacity of 2,500.

#### Miscellaneous Mention

Dr. Manning's Wednesday night addresses on The Church at St. Agnes' chapel have crowded that spacious edifice to the doors. A correspondent in the *Globe* well says that this shows that "people have not lost their interest in theology; that they prefer sound doctrine to the so-called brief, bright, and breezy address for their Lenten instruction."

On June 17th and 18th a retreat for men, under the auspices of the Brotherhood of St. Andrew, will be held at the Thomas Jansen summer camp, Lake Oscawana, Peekskill, N. Y. The conductor will be the Rev. Harvey Officer, O.H.C.

In the New York Letter in the issue of March 18th an item relating to a gift of Mrs. Russell Sage to the Institute for Seamen is apt to be confusing. It appears that this institution is not, as had been assumed, the Seamen's Church Institute of New York, but is an entirely different organization, chiefly under Presbyterian control. The item would be seriously misleading if it should suggest to any reader that the great needs of our own useful organization had been met. The Seamen's Church Institute still needs assistance in carrying out its large plans for building, as already outlined. For assistance in erecting a chapel in connection with the proposed building, appeal has been made to a number of the larger parishes in the city and suburbs, with the result that seven churches in New York have subscribed \$500 each, and several in the dioceses of Long Island and Newark have made subscriptions. Bishop Greer is president of the Seamen's Church Institute and the Rev. Archibald R. Mansfield is superintendent.

Correction also made of an item printed in the issue of February 25th, in which the late Rear Admiral Bogert was said to have been buried from the Church of the Ascension, on Fifth Avenue. The burial was from Ascension Memorial Church, Forty-third street, of which the Rev. John F. Steen is rector, and of which the admiral had been a communicant for the past sixteen years.

## LARGE LENTEN ATTENDANCE IN PHILADELPHIA

### Noon-Day Services in Several Centers do not Bear Out Pessimistic Views of Religion

#### DEATH OF REV. DR. I. NEWTON STANGER

##### Plan for Affiliation of Church Bible Classes

##### OTHER RECENT NEWS OF THE QUAKER CITY

The Living Church News Bureau {  
Philadelphia, Apr. 4, 1911 }

ONE cannot help wishing that some of the persons who write magazine articles on the decline of religion—either timorously deprecating or smugly complacent, according to the point of view—could step into the Garrick Theatre here in Philadelphia at half-past twelve o'clock some day this week. People do care; they are interested. There is a real hunger of the heart for God, and one sees it in such a gathering as has been meeting there daily. The floor, the balcony, the gallery, are all full when the first hymn peals out, sung heartily and by every voice. At the beginning of the second verse, Bishop Woodcock quietly comes upon the stage; a slender, erect figure, in purple cassock, with the cross upon his breast. Then the Creed rises, in measured, tense, earnest utterance, and a thousand heads bow at the sacred Name. The Lord's Prayer is said with the same swift, certain intensity, a collect, and the Grace and then another hymn is sung. Almost before the people are in their seats, the Bishop is at the heart of his subject.

Every address was fundamental, searching, and in the truest sense practical. On one day, when Worship was the topic, it was defined as offering, and the whole mistaken tendency that bribes men to come to church for what they can get, whether teaching, emotion, or entertainment, was finely denounced; and the address closed with a deeply spiritual plea for the establishment of the Holy Eucharist as the great, central act of worship, the crown and completion of all lesser offerings in the one divine Offering for the sins of the world.

Bishop Lloyd, at St. Stephen's, has preached to crowded congregations every day, as always with impressive effect. Professor Boynton of the General Seminary and "Chaplain" Pierce have divided the week at Christ Church.

The Rev. I. Newton Stanger, D.D., rector of the Church of the Atonement, West Philadelphia, died early on Saturday morning, April 1st, after an illness of several weeks.

**Death of** Dr. Stanger was born in Westmoreland county, Pennsylvania, in 1841. He volunteered for service in the Union Army during the Civil war. On his discharge he entered Kenyon College, whence he was graduated in 1867. Kenyon made him a Doctor of Divinity in 1884. His theological course was taken at the Philadelphia Divinity School. During his long ministry of over forty years, he held many important rectorships, including those of Christ Church, Cincinnati, and Holy Trinity, Harlem, New York City, and while connected with the diocese of Southern Ohio he served on its Standing Committee and was thrice elected a deputy to General Convention. When he came to the Church of the Atonement in 1893, it was situated at Seventeenth and Summer streets, in the building now occupied by Epiphany Chapel congregation. The parish later removed to Forty-seventh and Kingsessing streets, where the present complete and beautiful church was erected as a memorial to the Rev. Benjamin Watson, D.D. Dr. Stanger was a preacher of marked ability. He was held in affectionate regard by the clergy of the city, among whom he was widely known.

A meeting of superintendents of Church Sunday schools was held at the Church House on Tuesday evening, March 28th, at which

**Federation of** the Bishop of the diocese, the Rev. W. R. Stearly, and Mr. A. J. Drexel Biddle were the speakers. Mr. Biddle described his Bible class for men at Holy Trinity Church, which numbers 130 and is fully organized and undertakes several kinds of mission work; and proposed a federation of organized Bible classes connected with our parishes in Philadelphia. The suggestion was endorsed by the Bishop and several of the clergy, and it is expected that a meeting will soon be held of delegates from such classes, to bring about such an organization. The Rev. Mr. Stearly spoke of the training of teachers.

At a recent meeting of the trustees of the University of Pennsylvania a minute was adopted memorial of Bishop Whitaker, who was for twenty-five years a member of the board. After paying tribute to his character, as one from whom was "absent every trace of pride of opinion," but in whom was found "perfect fearlessness in declaring for the right and unswerving steadfastness in its pur-

[Continued on Page 764.]

OUR SELF-DENIAL we must practise in little matters.—*Kelce*.



## CHILD WELFARE PROMOTION IN CHICAGO

Open Air School to be Opened at Grace  
Parish House

## DEATH OF ANOTHER DISTINGUISHED LAYMAN

Professor Lewis Resigns His Seminary Chair to Become  
Dean of Cathedral at Indianapolis

## OTHER RECENT HAPPENINGS IN CHICAGO

The Living Church News Bureau  
Chicago, Apr. 4, 1911

**G**RACE CHURCH (the Rev. Dr. W. O. Waters, rector) is preparing to increase her social usefulness by opening an "Open Air School" on the roof of the parish house. This will be the second of these schools in Chicago, the first being the Elizabeth McCormick Memorial School, on the roof of the Mary Crane nursery. These schools are designed for children who are tubercular or otherwise in need of constant open air. Some of the principal physicians of Chicago, as well as the Chicago Tuberculosis Institute, are back of the movement, which during the last year has in the one school turned some thirty limp, pallid, physically blighted children into healthy little human beings. A teacher is to be supplied from the Board of Education, but all other expenses will be borne by the parish. The children meet and study and recite quite out of doors all the year long, even in the coldest winter weather. They are dressed in Esquimaux suits. The result of these experiments has been not only to show the usefulness of such schools but also to bring about the opening wide of all school windows in Chicago, and the lowering of working temperatures for the children some ten degrees or more over what used to prevail. The need of a school on the south side was great, and Grace Church has stepped forward to fill it at once. The new school will open with the regular grade school year next September.

Work among children, indeed, is attracting a good deal of attention in Chicago just now. Not only are we to have the Child Welfare Exhibit next month at the Auditorium, but the Social Service Commission of the diocese is planning a child welfare exhibit of our own Church, to be held in connection with the diocesan convention. To this end letters have just been sent to all the clergy, inquiring just what work along these lines is being done in the various cures, and what can be furnished to visualize it for the benefit of other cures. The Rev. Dr. Peter Wolcott of Highland Park has the matter in charge.

Another active layman of the city, Mr. Joseph T. Bowen, has passed to his rest. Mr. Bowen was junior warden of St. James' Church and had been a vestryman for many

Death of  
Mr. Joseph T. Bowen

years. As chairman of the music committee he came particularly in contact with the choir, members of which especially appreciated his valuable services. In parochial and diocesan work generally he had always an efficient part, and both he and his bereaved widow have been prominent workers in whatever pertains to civic betterment.

The Rev. Charles Smith Lewis, professor of New Testament Exegesis and instructor in Pedagogy at the Western Theological Seminary, and editor of the Sunday School Department of THE LIVING CHURCH, has resigned his professorship, to take effect next summer. He becomes Dean of the Cathedral in Indianapolis. Professor Lewis came to the seminary two years ago from Woodstock, Vt. He is well known in the diocese to which he is going, having been rector of St. John's, Lafayette, Ind., from 1902 to 1907. He has been prominent in Sunday school work in Chicago, having had a great deal to do with the compiling of the Chicago curriculum which was issued last fall.

Dean Sumner of the Cathedral is unable to take his days at the noon-day services this week, owing to pressure of work on the

Dean Sumner and  
the Vice Commission

Vice Commission, which, it is expected, will bring in its important report at an early date. The Dean is chairman of this commission. His appointments at the services were filled by the Rev. Harry Longley, rector of St. Mark's, Evanston, and the Rev. Dr. W. W. Wilson, rector of St. Mark's, Chicago. The Rev. James S. Stone, D.D., has the services the last days of this week. Next week, Holy Week, the Rev. C. H. Young will preach on Monday and Tuesday, the Rev. C. K. Thompson on Wednesday and Thursday, and the Bishop of Chicago on Good Friday and Easter Even.

The three hundredth anniversary of the King James Bible will be kept in Chicago, as elsewhere, and a request has been made by

The King James  
Bible Celebration

an interdenominational committee, in which the Church is represented by the Rev. Dr. Stone, Rev. Herman Page, and Judge Jesse Holdom, that pastors will preach on the subject. There will be a general interdenominational gathering at Orchestra Hall on the

evening of May 4th, at which William Jennings Bryan will deliver the chief address. In connection with the celebration there will be an exhibition of a rare collection of Bibles and manuscripts collected by the various theological seminaries in and near Chicago at the University of Chicago. The New York Bible House will also contribute to the exhibit.

On Tuesday evening, March 28th, in the parish house of the Church of the Redeemer, the Rev. Dr. Hopkins presented to Mr.

Gift to  
Mr. Henry T. Chace

Henry Thurston Chace a handsome Prayer Book and Hymnal, from the rector, wardens, and vestry of the parish. Mr. Chace was the principal founder of this parish, in 1888, and is now removing to New Jersey, after nearly twenty-three years of continuous membership. He is one of the veteran lay readers of the parish and of the diocese, having for many years held weekly services at the Home for Incurables, before these services were undertaken by the Church's city missionaries.

The Rev. Dr. Page of St. Paul's, Chicago, addressed the clergy Monday noon on "Effectiveness in the Sunday School," outlining the

Brief Items  
of Interest

plans which have been worked out by himself and the Rev. Gilbert Laidlaw in his parish. The main feature of the scheme is great emphasis on activities by which the child may put into immediate operation the truths taught him.

The Rt. Rev. Dr. McCormick, Bishop of Western Michigan, was prevented from holding the mid-Lent Quiet Day for the seminary, as was planned, by a severe cold contracted while preaching in New York, which confined him to his house for most of this week.

Sister Frances, in charge of St. Mary's Home for Girls, has returned from a month's rest and retirement, entirely recovered from her recent indisposition. Sister Alice is also back at the home, having had a really marvellous recovery from a pulmonary trouble. She is over seventy-six years old, and her recovery had been almost despaired of, when Holy Unction was administered and recovery began at once.

Last Sunday morning the new rector of Trinity, Chicago, the Rev. John M. McGann, assumed his duties. He expects to make the parish useful in many lines of social endeavor, having studied this work with the present Bishop of London for some time after his ordination.

At St. Mark's, Evanston, the Rev. Harry Longley has asked that the congregation purchase a new, larger, and elaborate set of Communion vessels, as a memorial to his lamented predecessor, the late Rev. Dr. A. W. Little.

The Rev. J. B. Massiah, priest at St. Thomas' Church (colored), has been asked by the Bishop of New York to preach the sermon at the consecration of St. Philip's Church (colored) in that city.

Christ Church, Winnetka, is arranging for the erection this summer of a new parish house and rectory.

LARGE LENTEN ATTENDANCE IN  
PHILADELPHIA

[Continued from Page 763.]

suit," the resolution continues: "He gave not only himself but his service to the University. Deeply interested in educational problems, he was still more profoundly impressed with the value of spiritual and religious work in the University community. The Christian Association has had his unflinching support. Until his health failed he was always at the disposal of the University men who sought his aid and counsel. He was a wise adviser and efficient administrator, a courteous and considerate colleague."

George Wharton Pepper, Esq., addressed the members of the Presbyterian Social Union at their meeting on Monday evening, March 27th, on the purposes of the Faith and Order Commission created by the last General Convention.

The Very Rev. Frank DuMoulin, LL.D., Dean of Trinity Cathedral, Cleveland, has cancelled his appointment as preacher at the noon-day theater services from April 3d to 8th, on account of the death of his father, the Bishop of Niagara, and the Rev. Karl Reiland of Yonkers, N. Y., is to take his place.

AS THEREFORE a husbandman, having lately committed a young tree to the bosom of the earth, counts it worthy, being yet tender, of much attention, on every side fencing it round, protecting it with stones and thorns, so that neither it may be torn by the winds, nor harmed by the cattle, nor injured by any other injury; but when he sees that it is fast rooted and has sprung up on high, he takes away the defences, since now the tree can defend itself. Thus has it been in the matter of our faith. When it was newly planted, while it was yet tender, great attention was bestowed on it on every side. But after it was fixed and rooted and sprung up on high, after it had filled all the world, Christ took away the defences, and for the time to come removed the other strengthenings. Wherefore at the beginning He gave gifts even to the unworthy, for the early time had need of these helps to faith. But now He gives them not even to the worthy, for the strength of faith no longer needs this assistance.—St. Chrysostom.



## BISHOP OF MINNESOTA ASKS FOR AN ASSISTANT.

**T**HE Bishop of Minnesota has addressed the following Letter to his diocese, in which he states that at the coming diocesan council in May he will ask that either a Bishop Coadjutor or a Suffragan Bishop be chosen to assist him in the work of the diocese:

My dear Friends and Fellow Workers:

Within the last few weeks I have suffered from a recurrence of severe attacks of nervous indigestion which made their first appearance about two years ago. I had been told then that they were the result of overwork. But I have been so anxious to enable the diocese to increase its gifts to diocesan and general missions, to increase the stipends of the clergy, and to give time for the accumulation of an adequate endowment fund for the support of the episcopate, that I have been trying to continue doing the work alone. I am happy in the thought that the work has not suffered from any lack of episcopal care. I have been able annually to visit all the congregations of the diocese as well as to respond to many special emergencies. Since 1906 I have been pleading for a strong, united effort to increase the endowment fund. We have made some progress; but unusual local demands in several of our stronger parishes have delayed the larger gifts which I feel sure our faithful and liberal laymen are willing to make. This diocese is just as well able to subscribe fifty thousand dollars, payable in five-year pledges, as was the diocese of Iowa. Perhaps all that we needed was some man like Rev. John C. Sage of Dubuque, who gave six months of his time to the task, with the consent of his parish, and succeeded. At all events, Iowa pledged \$50,000 two years ago, of which \$25,000 has already been paid. By resolution of our council in 1909 I was asked to designate a Sunday on which offerings should be asked annually in all our parishes toward this object; and I have designated the first Sunday in May as "Endowment Sunday." Last year not many of our parishes responded, and they not in large measure. I hope that this year the request will be more generally and liberally complied with, and that the offerings, as well as subscriptions, may be sent during the week following May 7th to Mr. John Townsend, treasurer of the trustees of the diocese of Minnesota, Endicott building, St. Paul.

At the last meeting of the Board of Missions, it being on a day following a severe attack of illness, I told the members that unless I changed my mind I feared I should have to ask the next Council, which meets at Winona on May 24th, to take into consideration the subject of an early election of an additional Bishop—either a Coadjutor or Suffragan. Since the day of this announcement, up to the present writing, I am happy to say that I have been free from further attacks of illness; and I sincerely hope that by the exercise of care I may be able to come through the spring visitation and to the Winona Council in such good physical and nervous condition, that there may be no necessity for hasty action at that time. In that event it will be necessary only for us to talk the whole matter over at Council, and try and arrive at a consensus of opinion between Bishop, clergy, and laity as to what is best to be done.

In the meantime it may be helpful for me to explain the difference between a Coadjutor or a Suffragan, and the relative advantages and disadvantages of each.

A Coadjutor has the advantage of having a vote as well as a seat in the House of Bishops; and also knows that when the Bishop dies he will succeed him without further election. In the case of a very aged Bishop, or of one suffering from a malady which makes death an early probability, it is undoubtedly best that the assistant Bishop should be elected as a "Coadjutor." The question for us to consider is whether this is true when it is necessary to give an assistant to a Bishop who is only a little over fifty years of age, and who, with lessened labors, may fairly be expected to live in health and activity for several years to come. In the case of Minnesota I should expect to transfer the same duties to my assistant, whether he be a Coadjutor or a Suffragan. His powers in this diocese will be exactly the same in either case. Also, I should trust that the salary would be the same in either case. A Suffragan has one great advantage of which a Coadjutor is deprived. The Coadjutor is condemned to the absolute certainty of having to remain a Coadjutor until his diocesan Bishop dies. There is something a little unpleasant about this both for the Diocesan and the Coadjutor. Especially is this true if they do not happen to get on well together. I do not urge the mere fact that the relationship may be unpleasant, as an insuperable argument against it. But it has happened in many cases that out of the unpleasantness have grown friction and strained relations, and out of these has come injury to the diocese. Whereas, a Suffragan is eligible at any time to election as a Bishop, a Coadjutor, or a Suffragan in another diocese, or the General Convention may elect him as a Missionary Bishop. This opportunity for winning his spurs and receiving deserved promotion will tend to make a suffraganate very attractive to any strong, able young man confident of his ability to "make good." As time goes on really able men will prefer a suffraganate to a coadjutorship, except in cases where the Diocesan is a very aged man. From the standpoint of the laity of a diocese, there is a hardship in compelling them to choose their future diocesan perhaps twenty or thirty years in advance. But if they elect a Suffragan, and later the Diocesan dies, they can elect

the Suffragan as Diocesan if he has shown himself to be the right man for the place; but they are not compelled to have him if they do not want him. Whereas, once a man is a Coadjutor, he becomes the next Bishop, if he survives the Diocesan, whether he has shown himself qualified or not. For the above reasons I believe that a suffraganate is preferable to a coadjutorship both from the standpoint of the man and of the diocese, as also from the standpoint of the Diocesan.

One point remains: that of the vote in the House of Bishops. At the Cincinnati Convention, after the Suffragan amendment had passed, Bishop Greer moved, and I seconded, a further amendment to the constitution, giving Suffragan Bishops the right to vote. This carried in the House of Bishops by a large majority. The amendment was defeated in the House of Deputies; but it came down late when there was but little time to consider it. The only good reason for defeating it was the fear that it might result in giving some dioceses too many votes in the House of Bishops, and thus disturb the parity of dioceses. If I live until the next General Convention, I expect to introduce a proposal for an amendment to the constitution giving Suffragans a vote in the House of Bishops, with a proviso that when a vote by dioceses is called for, the Bishops of no diocese shall have more than two votes. With some such proviso it is altogether probable that the objections of the deputies will be met, and that they will agree with the House of Bishops in passing the amendment. When that result is achieved, it will be generally agreed that (except in cases of a very aged Diocesan) a suffraganate is a far more desirable position than a coadjutorship.

I have endeavored to state the relative advantages and disadvantages of a coadjutorship and of a suffraganate, not in a spirit of controversy, but in a clear and dispassionate way, in the hope that a clear knowledge of the exact facts might remove some of the misapprehensions which have gathered about the subject. It is highly important that Bishop, clergy, and laity may come to a substantial agreement about this important matter, in which the future welfare of our beloved diocese is so vitally involved. I ask your prayers for me, that my health may be preserved, and, for us all, that the Holy Spirit may give us a right judgment in all things.

Affectionately your Bishop,

SAMUEL COOK EDSALL.

## SIR OLIVER LODGE ON CHRISTIAN REVELATION.

**A**T a meeting of the National Free Church Council in Portsmouth, England, in March, Sir Oliver Lodge read a paper on the Christian revelation from a scientific point of view. It was a statement of the conclusions respecting the universe to which he as a student of physical science had been led, says the *Manchester Guardian*. He also referred to his exploration into unusual psychical developments. To express his view in a sentence, one may say it is that there is no scientific ground for denying the Christian belief in God, the Incarnation, or miracles. He had learned, he said, to regard the universe as a concrete and full-bodied reality, all of it capable of being understood and investigated by the human mind. Every single thing had many aspects, none of them exhaustive of the subject, but all of them real. Our senses did not deceive us, for instance, as to the character of water. Their testimony was true as far as it went, and the more complex truths ascertained by men of science did not make the simpler ones false. But the whole truth about the simplest thing was beyond us. So it was with the concept God. It could be regarded from some absolute and transcendental standpoint which humanity could only pretend to attain to. It could be regarded as the highest and best idea which the human mind had as yet been able to form. It could be regarded as dominating and including all existence and as synonymous with all existence. All these views were right, but they were not final or complete. God could also be represented by some of the attributes of humanity, and could be depicted as a powerful and loving friend with whom our spirits might commune at every hour of the day, one whose patience and wisdom and long suffering and beneficence were never exhausted. He could, in fact, be regarded as displayed to us in such fashion as we could make use of in the person of an incarnate being who came for the express purpose of revealing to man such attributes of Deity as would otherwise have been missed. Each of these aspects was true; all of them were not exhaustive.

### CONCEPTIONS OF DEITY.

How could we conceive of Deity? In answer to this question Sir Oliver Lodge used as an analogy the relation of the white corpuscles in the blood to the human body. Each corpuscle is, he said, a living creature endowed with the powers of locomotion, assimilation, and reproduction by division. Suppose one of those corpuscles endowed with intelligence. What



conception of the universe would it be able to form? If philosophically minded it might speculate on a being of which it and all its like formed a part, an immanent deity whose constituents they were, a being to whose existence they contributed and whose purposes they served or shared. So far they would be right. But if they entered on negations and surmised that that immanent aspect of the universe in which they lived was the only aspect, and that there was no personality, no mind, no purpose apart from them and their like, they would greatly err. All analogies failed at some point, but this analogy would bear pressing rather far. We were the white corpuscles of the cosmos, serving and forming part of an immanent Deity. Our activity and service were really helpful, and we were really an essential part of His existence, which likewise included all the perceptible universe. But to suppose that this exhausted the matter and that the Deity had no transcendent existence of which we could form no idea, and to suppose that what happened was not the result of His dominant and controlling personality, was to step beyond legitimate inference and to treat appearance as exhaustive of reality. Always distrust negations, Sir Oliver said; they commonly signify blindness and prejudice.

#### THE FUTURE STATE.

Sir Oliver Lodge said that the incarnation was a fact. We were conscious of our own identity, our own mind, purpose, and will. We were also conscious of the matter in which it was at present incarnate and manifested. Both the spiritual and the material were real and true. It was not likely that we were the only beings with like powers in the universe. There might be higher grades up to the Divine, just as there were lower grades down to the amœba. He believed not only that continued existence was possible, but also that communication across the chasm was occasionally and with difficulty possible. He had come to this conclusion slowly, and it was either folly and self-deception or it was of great importance to humanity. (Hear, hear.) It was a subject which attracted cranks and charlatans, and he called upon the educated of the younger generation not to accept assertions without severe scrutiny, but to keep an open mind. The future state had been spoken of as something altogether transcendental. It was not necessarily so at all; it might be something far more near terrestrial experience than we had imagined. It appeared to be a state which left personality, character, and intelligence much as they were. There was no sudden jump into something supernal, but steady and continued progress—many activities and interests beyond our present ken, but full interest in the doings of those still on earth, together with great desire to help and encourage all efforts for the welfare of the race.

#### THE CHRISTIAN IDEA OF GOD.

The Christian conception of God, Sir Oliver went on, was humanly simple. That was the way with the greatest things. The sun was a glorious object full of mystery and unknown forces, but the sunshine was a friendly and homely thing which shone in at a cottage window. The sunshine was not the sun, but it was the human and terrestrial aspect of the sun, and it was that which mattered in daily life. "Thus," Sir Oliver said, "would I represent the Christian conception of God. Christ is the human and practical and workaday aspect; Christ is the sunshine, that fraction of transcendental cosmic Deity which suffices for the earth. (Applause.) Jesus of Nazareth is plainly a terrestrial heritage. His advent is the glory, His reception the shame, of the human race." God's view of things must be more akin to that of the plain man than to that of the philosopher or the statistician. That was how it came that children were called to the kingdom of heaven. Existence was a great adventure. It was a real risk. There was a risk about creation as soon as it went beyond the inertia of mechanics. The granting of free will involved a risk. Men could have been kept right by main force. But God had a greater thing in mind, which was the creation of human beings who would do right because they willed and not because they must. In the universe there were probably higher grades of beings and perhaps beings who had fallen lower. That was the risk. Surely the risk was nearly over as regarded this planet. (Loud cheers.)

A LITTLE THOUGHT will show you how vastly your own happiness depends on the way other people bear themselves toward you. Turn the idea around, and remember that just so much are you adding to the pleasure or the misery of other people's days.—George S. Merriam.

### GOD'S CHARIOTEERS.

*"The chariots of God are Twenty Thousand, and the Lord is among them as in the Holy Place of Sinai" (Ps. 68: 17).*

#### IN MEMORIAM.

The Boston Clericus Club Members:—Bishop Clark, Bishop Brooks, Bishop Potter, Bishop McVickar, Rev. C. C. Tiffany, Rev. Percy Browne, Rev. Charles H. Learoyd, Rev. E. W. Donald, Rev. Arthur Brooks, Rev. John C. Brooks, Rev. Arthur Lawrence, Rev. William R. Huntington, Rev. Augustine H. Amory, Rev. George S. Converse, Rev. J. S. Lindsay.

#### I.

Gone! They are gone! The old familiar faces  
And in the sympathy of friendship's tie,  
We feel the burden of the vacant places  
Of those who lived with us and cannot die.

#### II.

Gone! They are gone! The echo of their voices  
Still sounds aloud in council, club, and home.  
We are the stricken ones; each soul rejoices;  
For they are gathered in—'tis we who roam!

#### III.

Oh, with what joy and faith and deep affection  
These spirits blest moved 'mid the ranks of men.  
Each thought of them, each happy recollection,  
Brings back the face, the smile, the voice again.

#### IV.

We are, as voyagers still on life's broad ocean,  
Upon the vessel's prow with eager gaze  
We stood and looked with Hope's divine emotion,  
Predestined still to live in joyous days.

#### V.

Now like the voices of the Grecian Chorus  
We hear their tones and see their smiles once more;  
Around our steps and in the welkin o'er us  
We feel their presence at our open door!

#### VI.

Oh! Can it be that they are gone forever,  
Torn from our presence, taken from our side?  
Are we to hear again their laughter never?  
Must we in sickening solitude abide?

#### VII.

Was there on earth a group of spirits like them?  
God's charioteers, a cohort brave and strong?  
Oh! Why should envious death with weapon strike them,  
While we move on without a note of song?

#### VIII.

The road is long, the journey steep and troubled—  
We lack the courage to pursue the way:  
To us it seems without them pain is doubled,  
Doomed to be lonely till the close of day!

#### IX.

Still up the mountain's path with footsteps weary  
We plod along with courage almost spent.  
We envy them their triumph; life is dreary—  
To tread this upward way, with sorrow rent!

#### X.

Oh, brothers, safe in Paradise, be near us!  
Come to our help and bear us on our way!  
Give us your smile again to soothe and cheer us,  
And bid us welcome to the realms of day!

W. W. N.

### A REMEMBERED CHAPEL.

There is a trick of fancy children know;  
For when they listen, leaning breathlessly,  
To fairy tales and wonders of the sea  
The snowy garden is the Polar floe,  
And 'tis through well known chambers, to and fro,  
Fairies and queens weave wondrous destiny,  
And the fair garden of Proserpine  
Is a known field where dandelions grow.

No mystic visions, sought in musings deep,  
Give to my eyes these types God's grace fulfils,  
Too swift and clear are holy memories;  
In dear and wonted semblance they uprise—  
The blessed altar where the swallow builds,  
That House of God, whose door our hearts would keep.

ELISABETH M. WARREN FAY.



## THE PAROCHIAL MISSION FROM THE STAND- POINT OF THE PARISH PRIEST.

BY THE REV. CHARLES MERCER HALL, M.A.

THOSE who know best say that a mission should not be held oftener than once in three or even five years, nor without large and *thorough preparation*. So that this paper may be of practical help, the writer will tell what was done in connection with a mission held some years ago in his own parish. Kingston is a city of some twenty-five thousand souls. It was formerly the capital of the most thickly populated state in the nation. It was settled long ago by the stiffest and most self-opinionated of Protestant colonists, whose descendants, to this day, have maintained an attitude distinctively hostile to the Church, and its claims historical and theological, so that we Churchmen were among "the least of the provinces."

Geographically, the city is spread over a wide stretch of territory, with an exasperating number of little hamlets scattered about its outskirts. As all work in order to be effective must be systematic, we deemed it best to concentrate our labor on a given district. The parish church being about central, we devoted ourselves to the section surrounding, containing as it did many streets of thickly populated dwellings, and others where the houses were few and far apart. Six months before the mission began, the rector made a house-to-house visitation, introducing himself to the householders, and making a careful record of the numbers of the houses, the family names of the tenants, and their religious associations. The following statistics may be of interest:

Total number of families visited—844.			
Catholics . . . . .	84	Methodists . . . . .	260
Roman Catholics . . . . .	170	Baptists . . . . .	100
Dutch Reformed . . . . .	121	Unitarian . . . . .	1
Presbyterians . . . . .	67	Jews . . . . .	3
Lutherans . . . . .	38		

Of these fully one-third were connected *only nominally* with any religious society; and as the men of the place are, conspicuously, non-church-goers, we should surmise that of these 844 families not more than one-third of the heads of families ever made any special observation of the Lord's Day, or any public recognition of religion.

In each case the object of the visit was stated, the people were told that we purposed holding a mission in the autumn and were invited to come, and a copy of a short prayer for the mission was left at every house. About two months before the mission began our parish workers went over the same ground, calling at the houses and leaving a little tract, *What is a Mission*, besides another copy of a prayer and a further personal invitation to come to the mission, reporting the results of the visits to the rector.

Out of the 844 families visited, the rector made a digest of some 175 with whom he thought it might be possible to do something definite. This digest contained a description of each case something like this:

ROBINS: 40 Franklin street; husband, non-church goer.

WIFE: Brought up in the Church, but has been irregular in attending to religious duties since her marriage.

FOUR CHILDREN: Three youngest unbaptized.

Received call kindly, and promised to come to mission.

See what can be done.

Two Sisters of one of our communities came to live in the parish five weeks before the mission began. This digest was handed to the Sister in charge with the request that every case should receive attention before the mission. This was done; two hundred visits were made within five weeks, and in not half a dozen instances was the Sister refused admission into the houses she visited. The receptions accorded her were as varied and amusing as those with which the rector had been welcomed; but generally the Sisters were politely received and courteously treated—and this in a city where an Anglican Sister had never before been seen, and where, not unnaturally, one might have expected suspicion and coolness.

Occasional notices of the mission were put in the three daily papers, and were printed gratuitously. These notices stated that a mission was to be held, the objects of the mission; the coming of the Sisters, a brief account of sisterhoods and their work; the coming of the mission priests, who they were and whence they came; and later, during the mission, a condensed account of the services themselves with the subjects of the sermons, addresses, etc.

Ten days before the opening of the mission a letter from the mission priests was sent in an addressed envelope to each

of the families visited. To this was appended a circular giving a complete list of the services to be held. In addition to this a copy of this letter was distributed by messengers over almost the entire city, and 300 posters, printed in blue, were hung in the shop windows on the principal streets and pasted on the most prominent notice boards by the city bill-poster, who made this his contribution to the work of the mission. Small "dodgers" for the men's and women's special services were also distributed, and sent to the three large factories in the neighborhood, where over twelve hundred women were employed. The writer came near being trampled upon by children as they eagerly snatched the cards announcing the daily children's service from his hands, as he stood outside of one of the public schools near by.

Frequent rehearsals of the mission hymns were had after the regular night services, and although the mission hymnal did not contain more than one of the "Moody and Sankey" variety, the hymns were well and enthusiastically sung.

The mission opened on a Saturday night. All the services were conducted from the pulpit, the preacher giving the instruction only from the chancel steps. These services were of the plainest order—a hymn, some prayers, a hymn, reading of notices, reading of the Holy Scripture, a hymn, the sermon, a hymn, the closing prayer, and the closing hymn. The *Missa Cantata*, with incense, and the proper ritual adjuncts, was continued as usual on the two Sunday mornings during the mission. The children's service, held daily at 4:15, was a feature of the mission. An average of over 100 children attended regularly. An adaptation of the Dupanloup method was used, and boys and girls alike all gave their close attention to the catechist and his instructions. The singing was worth hearing, and the quiet responses of the children brought many visitors to listen. At the close of the mission a medal was given to each child who had attended every children's service.

The expenses of a mission will vary according to the amount of printing done and the travelling expenses of the missionaries. Our mission cost us \$190, which included a thank-offering of \$25 given to one of the missionaries. Our senior warden (who is editor of one of the daily papers), did our printing in his job department, and his bill was ridiculously low, considering the great deal of work done.

What was the effect of the mission? Good in every way. It was inoffensive. It was definite. The preaching was plain, positive, effective, devoid of any oratorical tricks, bold, at times awful in its intensity, again tender and heart-searching in its pathos. It was not, in this case at least, "emotional," and yet it sounded the very depths. Some prejudice was overcome. We should desire quality not quantity. We worked with this in mind. One Paul is worth ten thousand of the Demas sort. One locally notorious infidel and blasphemer was converted, and before the end of the mission came like a little child to make his first confession, and to receive the washing of regeneration and absolution at the font. Many made their first confession, among the number *fifty-six children*; several lapsed penitents were brought back; and one woman, confirmed fifteen years ago, made her first Communion at the general Communion when the mission closed. The faithful of the congregation were edified, and evidences of the effect of the mission remain to this day. Publicly, the mission made a good impression on those who came.

The whole spirit of this mission which we have described was this: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Three masses were said daily at our altars. The presence of the Holy Ghost could be *felt*. The crucifix, hanging from the rood or uplifted in the preacher's hand, spoke of undying love, and the mission closed, leaving a deep conviction in the heart of the parish priest that every parish should have, now and then, the blessing of the voice of some strange preacher crying like a John the Baptist in the wilderness, to the people of his city to repent, and pointing out to the people for whom we labor and pray and whom we love, "the Lamb of God, who taketh away the sins of the world."

Nearly all parish priests find themselves from time to time in ruts; and as the rule applies almost invariably "like priest, like people," it is not to be wondered at that our parishes sometimes seem to be running on a sort of dead level of lethargic lukewarmness, and to be in an atmosphere of deadly quietude. The strictures we make on the clergy are doubtless applicable to most of us, and are therefore void of any spirit of censure or fault-finding. My brethren, therefore, will bear with



me. If we were not so faint-hearted about making ventures of faith in promoting the spread of the religion of which we are priests, the Kingdom of Heaven would sooner come. We have been speaking of a *Catholic mission*, not an *Evangelical revival*; but in explanation of this apparent paradox, let me say that a mission is, of course, in the strictest and most exact sense, a *real Evangelical revival*, because then should "the whole counsel of God" be declared. Evangelical revivals may do some good among dissenters, but in some of our parishes they would do undoubtedly more harm than good. A mission goes to the very root of things. Therefore we find few priests who are thoroughly qualified to conduct a mission, for a missionary should be one who is endowed with a diversity of gifts and possessed of vast and ample tact and sound judgment, discreet, patient, and firm; learned in the Holy Scriptures and trained in dogmatic and moral theology. In short he should be a man skilled in the cure of souls, and whenever possible, one who is exempt from any parochial claims and therefore clear of any narrow parochialism. If a priest cannot be asked to conduct a mission in a parish without being trammelled by restrictions, told that he had "better not wear a biretta," or *press* confession, or preach the doctrine of the Real Presence *too* strongly, or declare too vigorously the law of fasting Communion—he had better not be invited at all. It is a *pre-requisite* that the parish priest have *thorough confidence in the missionary* and that he should be, as nearly as possible, at one mind with him in theological opinion; although I venture to say that, in many a parish, the pastor himself has been among the first of the converted.

Of course it is our duty to have consideration for our people. But are we not often over-sensitive in this particular? People with their prejudices and opinions—to use a simple illustration—are much like different kinds of nuts. There is the almond that requires but a pressure of the finger to break the paper shell and reveal the kernel sweet and crisp; there is the walnut with its harder shell and its kernel irregular and devious; and there is the hickory nut, which takes a hard blow to break the solid shell and not a little labor to extract the firm and rich meat. Often the fault lies in ourselves. Our minds have been trained to some extent at least. We are apt to forget that just as it takes time for sound to travel, so does it take time for our teaching to find a lodging place, and time for the seed sown to bring forth fruit.

There is not a little pharisaism to be found among ourselves, and with many of us it takes the peculiar form of what might be described as *Papal Protestantism*—for Martin Luther pronounced a Catholic epigram when he uttered the vulgar truth that "Every man carried a pope in his own belly." We concede the verity of the Catholic faith; we refuse to accede to much that it requires. If this be so, is it a wonder that our parishes are weak, or that they lack the warm-hearted life of the parishes of our early leaders? Let us be prudent certainly, that is our duty, but let us not be timid and leave one parish for another or even come to our death with the faith-blood of our people following us to the judgment seat.

We know only too well the hue and cry that is raised here and there about "extreme men"—i.e., *men who dare*, where we are too timid or slothful to follow, because we forget that we are "messengers from another world." We must not grow case-hardened in a parish which has been ruled by some rich laic, nor allow ourselves to believe, therefore, that it would be folly to attempt a modern crusade. It is true sometimes that "fools step in where angels fear to tread"—but let us remember also that once on a day a flock of foolish geese saved Rome.

Let us be bold, faithful, uncompromising stewards of the mysteries of God—hidden from the wise and prudent, yet revealed unto babes.

"Life is a duty, dare it,  
Life is a burden, bear it,  
Life is a thorn-wreath, wear it!"

Cowardice and courage, it has been said, are the main divisions of society—the people who dare, and the people who are afraid to try. At the head of every great enterprise, in the front of every reform, leading every discovery, bringing to light every invention that helps mankind, are the stout hearts that will not listen to doubt or discouragement. "Only be strong and very courageous," was the repeated injunction to Joshua when he took up the heavy task from which death had called Moses. Weakness is sometimes as disastrous as sin.—*Selected.*

"CHOICE means more than mere assent or approval, when we are enjoined to choose whom we will serve."

## "BEHOLD! I STAND AT THE DOOR AND KNOCK."

THOUGHTS SUGGESTED BY HOLMAN HUNT'S BEAUTIFUL PICTURE.

Waiting without, in the dark, full long,  
Why are the bolts of the door so strong?  
Who is the dweller, imprisoned, that leaves  
One so divine 'neath the comfortless eaves?  
He who provided that house must stand  
Pleading—as though He could not command!

Watching, and knocking, ere dawn of day;  
Through the long noon, till the shadows lay  
Slanting at eve; while the golden lines  
Glinted their smiles thro' the darkening pines.  
Knocking and pleading—"Sweet soul! unbar  
Thy door to Him who hath come from far."

Why didst thou slight Him the live-long day?  
Other than He had been grieved away.  
See! how the angels, on bended knee  
Wait for His bidding, who sues to thee!  
Couldst thou but see Him—so fair to view—  
Thou at His feet shouldst have waited too.

No need of banquet, where He shall sup,  
Life's true elixir shall fill the cup.  
No need of lamp, for His smile shall light  
All the dim chambers, now steeped in night.  
No need of viol, nor harp, if He  
Whisper one word of His love to thee!

All unawares, it is said, to some,  
Guests, that were angels, have deigned to come.  
Honored supremely that homestead blest  
Shelt'ring awhile such a heavenly guest.  
Say, what, with this, should their bliss compare  
If the Redeemer were supping there?

Then, let me answer, "Dear Master, mine!  
Wait Thou no longer; my heart is Thine.  
Enter my dwelling, My God! come in!  
Break the strong bolts and the bars of sin!  
Here, on my face, I am waiting for Thee;  
Deign Thou for ever my guest to be!"

S. F. A. CAULFIELD.

## THE SINGING OF THE BIRDS.

BY RALPH ERSKINE GENTLE.

**I**N the spring, early in the morning, is the time to listen to the singing of the birds. What a concert! The birds seem to vie with each other which can sing the loudest. Hundreds of voices, many different notes—but all in harmony.

The time of the singing of the birds is the time of budding life. When the winter is past and gone; when lovely spring appears, then the once silent birds begin their notes of gladness. And God has times of joy for all His children. "Sorrow may remain for a night; but joy comes home in the morning."

The time of the singing of the birds is the time of love. The male bird sings to his mate, as she sits upon the eggs in the nest. When God sheds abroad His love in the heart, that heart exclaims, "I will sing unto the Lord"; "I love the Lord"; "O sing unto the Lord a new song."

The time of the singing of the birds is a happy time. God's people are a happy people. "Thou hast put gladness into my heart."

The time of the singing of the birds is a time of beautiful and fragrant flowers. Perhaps, the flowers help them to sing. The Rose of Sharon and the Lily of the Valley give joy to His children and constrain them to sing. "The flowers of hope, love, and peace appear in the heart; and patience springs up from the sod; the snow-drop of pure holiness, the crocus of golden faith, the daffodil of love, all deck the garden of the soul; and the birds began to sing."

The singing birds have different notes—but all in harmony. The sparrow has a very humble, monotonous note, but it is not to be despised. It is the time of year when we should "cheer-up." And there is the one bird, whose singing is associated with the night. And God has His nightingales.

The time of the singing of the birds should teach us to bring our lives into harmony with God.

"EVERY TIME you write 'worry' in the book of your life you crowd out some pleasanter word."



## Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

Correspondence for this department should be addressed to the editor at  
North American Building, Philadelphia

**A** VIGOROUS effort is being made in Massachusetts to regulate Sunday play. A bill to the following effect—

"Section 1. In every city and town accepting the provisions of this act it shall be lawful to be present at and to take part in games, play, and recreation on the Lord's Day, provided that such games, play, or recreation, if on a public playground or park, or on other public ground, shall be subject to such regulations and conditions as the authorities having direction of play and recreation upon such ground may prescribe, and provided, further, that no charge, directly or indirectly, shall be made for presence at or view of or participation in any such games, play or recreation, that no payment shall be made to the participants, and the same shall not include any games or contests between professional teams.

"Section 2. In every city and town, on the request of ten qualified voters, the following question shall be placed on the ballot at any city or town election: Shall chapter — of the acts of the year nineteen hundred and eleven, permitting games, play, and recreation on the Lord's Day be accepted by this city (or town)?

has been introduced into the legislature at the instance of the Massachusetts Civic League, which believes that there should be a licensing of Sunday play confined to amateurs, leaving to each municipality, however, the question of whether the act shall apply locally, and to provide such restrictions and conditions as may seem to be necessary.

In advocating legislation along this line Mr. Joseph Lee, president of the Massachusetts Civic League, and also president of the Playground Association of America, points out that "there seems to be no doubt about the fact that Sunday is at present, for our young people at least, to a great extent a day of lawbreaking. When the Sunday law itself is not infringed by taking part in the games and sports which it forbids, the mischief is apt to take less desirable forms. Among city boys Sunday is recognized as the great day for gambling. . . . Our Sunday laws not only produce much evil, but they forbid the very uses of the day for the sake of which such an institution as Sunday exists at all. Especially they forbid the use of Sunday as a day of rest. For the young, for the healthy of any age, rest does not consist exclusively in lying down. A day of idleness is not a day of rest. . . . Upon working people the pressure of our Sunday law is especially severe. Sunday, the day of rest, is intended especially for those who work; and it is intended not merely for rest, but for recreation, for renewing. . . . To forbid the use of Sunday for those compensating activities which the nature of young and old alike demands is to forbid the true observance of Sunday, to take from this its brightest and best of our institutions its peculiar service to mankind."

### "CLEANING UP" DAYS.

These days are becoming the vogue in the central West, but why not every day a "clean up" day? Dr. W. A. Evans, Chicago's health officer, had this to say apropos of that city's clean up:

"The possibility of a general clean-up day has been brought about through education. There's nothing like civic education, no matter what phase of the municipal welfare it concerns. A few years ago it would have been impossible to get the coöperation of the citizens in a matter like this. When things got really bad they would simply take a slam at the administration and let it go at that. But any person who ever gave the subject any serious thought knows that with 2,000,000 people continually adding to the rubbish of every description which always accumulates in a city, it would be impossible to keep up with the task of removing it, even if the forces and funds were ten times as great as they are.

"Some time, we expect, every day will be cleaning day, and it won't be necessary to set aside a particular date for the task. If the public could once be aroused to a realization that if dirt and rubbish were not permitted to accumulate the city would always be clean, the problem will have been solved."

Municipal problems are not very different after all from personal problems!

### THE PRESIDENT'S NEW SECRETARY.

On April 6th Charles D. Hilles will assume the office of secretary to the President of the United States. It is a fine thing to have a social worker of Mr. Hilles' ability in so promi-

nent a place. Social workers are steadily making their way into places of high position and widespread influence. When Governor Charles E. Hughes assumed the duties of Justice of the Supreme Court of the United States, Frederic Almy, one of the leading social workers of the country, described him as "a governor who knows and cares and hopes and gives courage to come here and ask for things which we should not have attempted otherwise."

Mr. Homer Folks, president of the National Conference of Charities and Corrections, said in the same connection: "Hundreds and thousands of lives will be saved if we have a series of governors like Hughes."

### SOCIOLOGY AT THE VIRGINIA SEMINARY.

In the Alexandria Seminary the following course on "Christian Ethics and Sociology" is given by the Rev. Berryman Green, D.D.:

Senior Class. (a) Ethics: Lectures with Reading in Martensen and Smyth. Otley's *Christian Ideas and Ideals*. Illingworth's *Christian Character*. D'Arcy's *Elements of Ethics*. Martineau's *Types of Ethical Theory*.

(b) Sociology: Lectures with the study of Peabody's *Jesus Christ and the Social Question*, and Strong's *The New Era*. Two hours a week.

Books of Reference. T. B. Strong and Walker on *Christian Ethics*; N. K. Davis, *Elements of Ethics*; the works of Westcott, Ely, Riis, etc., on Christian Sociology; D'Arcy's *Elements of Ethics*; Dorner's *Christian Ethics*.

AT THE SUGGESTION of the Social Service Commission of the diocese of New York, an "Interdenominational Committee for the Promotion of Industrial Arbitration" has been organized. The purpose is to secure a standing committee for the promotion of arbitration in industrial disputes and of conferences between employers and employed with constant publication of conditions. At the conferences organizing the association, John M. Glenn of the Russell Sage Foundation was the leading representative of the Church. The Rev. Alexander G. Cummins, D.D., rector of Christ Church, Poughkeepsie, has been elected chairman *pro tem*.

THE REV. ROBERT P. KREITLER, rector of the Church of the Ascension, Mt. Vernon, N. Y., is chairman of the Playground Commission of Mt. Vernon. In the course of his report recently submitted to the mayor of the city, he declared that no expenditure of money "could bring greater results in the development of the fundamental virtues of citizenship or in the enjoyment of well directed play." By the figures which he published, it would seem that the cost was less than five cents per day per child on the playground.

AN INTERNATIONAL association to deal with the question of "unemployment" has been organized as a result of the international conference on the subject held in Paris last September. This conference had official representatives from most of the European states and from Australia, Canada, and some of the South American countries. Both employers' associations and trade unions have manifested an interest in this undertaking.

PENNSYLVANIA has a school of horticulture for women, designed to provide instruction for the increasing number of women who wish to combine their occupation with their home life, and for those who are looking for newer and wider fields of remunerative activity.

THE REV. CECIL MARRACK, of St. Stephen's Church, San Francisco, chairman of the California diocesan Commission on Social Service, has been giving a course of instruction in social problems at the Church Divinity School of the Pacific.

THE Free Public Library of Newark has issued a pamphlet entitled *Social Questions of To-day* which contains a series of references of interest to social workers. Copies may be had upon application to the librarian.

AN EFFORT is being made in New York to secure the enactment of a bill providing for the semi-annual payment of taxes.

PROBATION OFFICERS report that play leadership has already decreased juvenile delinquency.



## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### THE BISHOP-ELECT OF KANSAS CITY.

To the Editor of *The Living Church*:

**M**AY I be permitted through your columns earnestly to request the Bishops and Standing Committees of the Church to act upon the papers in the election of the Missionary Bishop of Kyoto to the diocese of Kansas City immediately, and also to call attention to the fact that according to Canon 10 (ii.) no testimonials are required, he being already a Bishop? Nothing can be done until the responses have been received. It takes almost a month for a letter to reach Japan, and it will necessarily take some time for the Bishop-elect to arrange to leave the work there. The diocese of Kansas City has been almost without Episcopal supervision for more than a year, on account of the illness of the late Bishop. If action is deferred until after Easter it will be impossible for Bishop Partridge to take charge until late in the summer, when many are away from home. If prompt responses are made we may hope for him before the summer exodus.

Kansas City, Mo., March 25, 1911. J. STEWART SMITH.  
President of the Standing Committee.

### HOLY COMMUNION ON GOOD FRIDAY.

To the Editor of *The Living Church*:

**I**N a recent issue, among your "Answers to Correspondents," I read this statement:

"The great weight of custom throughout the Church, has been against a celebration of Holy Communion on Good Friday, except where the 'Mass of the Pre-Sanctified'—a general Communion with the sacrament previously consecrated—is authorized."

That this custom to which you refer is general throughout the Anglican Communion is true. That it is also unfortunate, some of us, who follow the custom of celebrating the Holy Eucharist on each day for which a special Collect, Epistle, and Gospel are appointed, venture to think. The discussion of this subject will be found in Blunt's *Annotated Book of Common Prayer* (pages 286-287, American edition). I should like to see an authority of equal weight quoted to support your position as stated above. May I give Blunt's summing up of the discussion, which may be new to some of your readers? He says:

"The conclusions that may be drawn are: (1) that the Church of England never intended so far to depart from ancient habits as to be without the Sacramental Presence of Christ on the Day when His Sacrifice is more vividly brought to mind than on any other day in the year; (2) that from the introduction of the un-Catholic custom of Communion by the priest alone, or for some other reason, it was thought best to disuse the Mass of the Pre-Sanctified and substitute consecration; (3) that it is a less evil to depart from ancient usage by consecrating on this day than to be without the Sacramental Presence of our Lord."

I should like to ask whether any priests or laymen who have been in the habit of receiving Holy Communion on Good Friday, and have learned by experience how wonderfully appropriate the Eucharistic service is to that day, have ever discontinued the practice.

Buffalo, N. Y., March 27, 1911. C. A. JESSUP.

### "THE PULPIT FOR THE GOSPEL ONLY."

To the Editor of *The Living Church*:

**U**NDER the above caption appeared last week (March 25th) a letter to the editor from the Rev. Custis B. Jones of Baltimore.

By the "gospel only" my reverend brother would seem to have us understand individual belief and practice requisite for the soul's salvation, as prescribed in the authoritative traditions of the Church—namely, belief in the creeds and practice or observance of the two sacraments and the four sacramental rites with their moral requirements. I take it that among the moral requirements would stand the private moral virtues: personal purity, temperance, honesty, etc., etc. Strictly within these limits, the writer contends, the message of the pulpit should be confined. The pulpit exceeds its legitimate limits when it seeks to apply the gospel concretely within the economic or political spheres.

I trust that this summary of the writer's contention is correct and fair. If it misrepresents, I apologize in advance.

The writer expresses the belief that a majority of our clergy concur with him as to this restricted scope of gospel preaching. I am afraid they do. And I have a misgiving that just because they do, that just because they leave out the distinctively social message of our

Lord, ever increasing numbers of the common people, our workers and toilers, are no longer hearing the pulpit's voice gladly. I fear they are beginning to suspect that the Church has no concern for those things toward which our Lord announced His ministry as primarily directed; namely, good tidings to the poor, release for the captives, recovery of sight for the blind, liberty for the bruised, the proclamation of God's acceptable year. I fear that these common toilers are thinking that the Church has forgotten the Lord's Beatitudes: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth"—wherein our Lord refers, as pointed out by Dr. H. E. Savage, the Dean of Lichfield, in his *Gospel of the Kingdom*, to (1) the victims of social oppression and injustice for whose relief the kingdom's establishment on earth is designed, and (2) those who walk humbly with God, trusting in His power to accomplish results and being made His agents through whom these results shall be achieved.

Our Lord has a distinct social message, and if it is not to be applied concretely to the righting of social wrongs, where on earth is it to be applied? And if the ministers of Christ are to abstain from urging its concrete application when they see the crying need of it, how can they call themselves representatives of Christ's ministry?

The writer fears that such applications will be mischievous and dangerous because based upon individual and fallible judgment rather than upon infallible authority. But I submit that if we of the ministry need external authority to tell us when to speak out and when to keep still, our ministry has become purely academic. We might better give it up.

In his limitation of gospel righteousness to belief in the creeds, observance of sacramental rites and private virtues the writer has, it seems to me, unconsciously defined a righteousness exactly equal to but in no wise exceeding the righteousness of the Scribes and Pharisees. While these things are integral to gospel righteousness, they are means rather than ends. Belief is integral to fraternal service; so is sacramental communion; so are the private virtues. "For their sakes I sanctify myself." But the end is fraternal service; the conversion of humanity into God's family; the realization in humanity of God's household. Lose sight of the end in the means and we have a righteousness equal to, but not exceeding, that of the Scribes and Pharisees. In that righteousness, the beliefs, the ordinances, the private virtues commanded by the Mosaic law and buttressed by the traditions of the elders—in these the Pharisees proudly and loudly boasted; thanking God that they were not as other men were.

Fraternal love and service constituted the Lord's distinctively "new commandment"; and for violations of that, largely by economic iniquity, He indicted the Pharisees.

My own Bishop has done splendid service in behalf of the Indians, both by preaching and working to secure legislation against the economic iniquity which would defraud these wards of the nation of their rights. He has also preached and worked for strict divorce legislation both in Church and State. Who will presume to assert that he thereby exceeded the proper limits of gospel preaching?

We are, I should venture to think, false and cowardly ambassadors of Christ if in the presence of iniquity, whether individual or social, personal or political, private or civic, we keep silent.

Buffalo, N. Y., March 25th. EDWARD M. DUFF.

To the Editor of *The Living Church*:

**I** READ, with interest, the recent letters of the Rev. C. C. Kemp and Rev. Custis P. Jones concerning the proper sphere of pulpit preaching. Would a few words upon the subject be accepted from one interested in his fellow men and the Church?

It seems to me that, in the first place, the priest is privileged, by his ordination vows, to preach the Gospel in whatever way he may choose, so long as he keeps to subjects of scriptural authority. He vows to preach the Gospel as *he* "shall be persuaded may be concluded and proved by scripture," and "to administer the doctrine, sacraments, and discipline of Christ as this Church hath received the same." This seems to prove that the priest is not bound to any authorized interpretation of the Gospel. He may explain and illustrate the scriptures and doctrines of the Church in any way not contrary to the same.

As Mr. Kemp has said, there are plenty of examples where Christ and the prophets did not hesitate to reprove wickedness among the great and powerful as well as among the poor and lowly. The Scribes and Pharisees especially hated Christ for His exposure of their personal sins, not His general condemnation of evil everywhere. Vague generalities and set rules of conduct are seldom effective to point out and remove sin. It requires some one to show that *certain* practices are contrary to these general laws of right and wrong, and to make clear the proper way to lead a Christian life. The Golden Rule sums up our duty to our fellow men, yet the New Testament has many other special commands and lessons of our duty to our neighbors. Christ's whole life was a life of personal teaching, as opposed merely to handing down a code of laws for the Christian life. This condemnation of sin wherever He saw it was why He was so hated by the evil doers of His time.

One may preach against the sin of stealing, but the average em-



ployer never takes it home to himself until he is asked if he gives a living wage to his employes, a wage sufficient to compensate for the work done. If he does not give his men a living wage, he is stealing as surely as if he took the money by force. The only difference is that, in the former case, he gets the money without the trouble of using force. A preacher may preach against sin in the abstract and for the love of our fellow men, Sunday after Sunday; but unless he tells his people that housing conditions must be bettered, child labor stopped, grafters punished, and accidents prevented; unless, I say, definite examples are cited where Christian laws may be put into operation, rarely will any reforms be made. People may have different ideas of the regulation of the liquor traffic, whether by high revenue, local option, or prohibition, but that *something* should be done, every priest has a right to urge and demand. He may not be able to prove by Scripture or canon law that local option or state prohibition is Christ's will, but he can prove that the drunkenness and the crime and the poverty caused by liquor are wrong and against Christ's will, and it is his duty to urge the people to eliminate the evils of the liquor business or eliminate the business itself.

A preacher does not have to give *his* personal opinions as to the proper way of bettering social conditions, in order to urge his people to relieve the poor, the ignorant, and the oppressed. He may point out the evils and present the social questions of the day and let each decide for himself as to the right way to handle them. Furthermore, no priest is expected to or can preach an infallible sermon on any subject or one entirely free from personal opinion, either of himself or of some one else. He may give the several views of the subjects held by different people, any one or all of which may be wrong; no one knows. But better have an idea of how other people regard a live topic of vital interest than so much useless preaching on "brotherly love" when so much brotherly hate is around and with us.

This way of mincing matters and trying to evade important questions seems to me not according to the spirit of Christ, who never failed to rebuke sin whenever He found it. The times demand that the Church, through her ministry, speak out with no uncertain voice against the many evils that are around us. Let every priest and every layman use his influence in a direct and straightforward manner and many of the social evils will be overcome.

I trust none will take my opinions in any other spirit than that in which they were offered—the spirit of humility and love for Christ and His Church. I desire nothing on earth more than the success of the Church and to help my fellow men.

Gambier, Ohio.

HARRY M. KELLAM.

To the Editor of *The Living Church*:

THE article of the Rev. Custis P. Jones in your issue of March 25th, entitled "The Pulpit for the Gospel Only," reminds one of a present-day encyclical against the so-called Modernists. If his advice were followed we should soon be classed with the China of ten years ago, and we should be timid shepherds indeed.

Since when has the Bible, or the Church, forbidden progress, or the teaching of applied ethics? Why should the Church's preachers cease to be prophets, and to demand specific social righteousness? When the Church ceases to take an interest in, and to speak on, conditions and movements which affect the physical and moral welfare of men, she will forfeit their respect and allegiance.

Surely Mr. Jones has misread the Prophets, the Gospels, and the Epistles if he does not find in them abundant warrant for our discussing from the pulpit conditions and measures which affect and relate to our people.

He says that we have "no message from Christ as to how men shall organize their civil governments, their social and economic systems"; and that "there can be no authoritative preaching upon those matters."

Let me say that neither have we from Christ any message as to how we shall organize our missionary work, orphanages, clergy relief measures, or even our churches. But we have never considered the lack of such specific instructions a bar.

Again, he states that there are sad results abundantly manifest among certain of our separated brethren from political and economic preaching.

One cannot tell to which of our separated brethren, nor to what kind of political and economic preaching, he refers; but another thing is abundantly evident, *i.e.*, that certain of our separated brethren who have done a great deal of that kind of preaching can show a larger enrollment of men and a larger number of churches both at home and abroad than can we.

The Church has practically lost her hold upon the masses; and this sad fact is largely due to the silence of her preachers on the questions which affect their every-day life.

Mr. Jones counsels that we "keep our pulpits for deliverances which we know are infallible." May the good Lord deliver us! Are we to have no faith, no conviction, no initiative? Are we to renounce our personality and become mere parrots?

The curse of men and churches throughout the ages has been conservatism, the fear of making mistakes. It is far better to make a considerable number of mistakes in honestly trying to do something than to stagnate in a safe conservatism.

If the Church is to progress and win men who are worth winning, she must cast off some of this safe conservatism and speak

out boldly as did the prophets of old, as did John Baptist, and Christ, and His Apostles. Not till then may we hope to get the ear of those whom we have lost.

The Church has an honorable record of institutional work in the relief of those in economic and moral distress, and the number of such unfortunates constantly increases. Surely she has a right to open the eyes of the people to the *causes* which produce poverty and its train of evils! Our present capitalistic system, by which the many are exploited for the enrichment of the few, which crushes down the common people, grinds the faces of the poor, and levies tribute upon us all, is as unrighteous as anything which Isaiah, or John Baptist, or Christ, or James, or Paul ever denounced. Yet we are to say nothing lest we should make a mistake or give offence! But I am convinced that such silence would be stultifying, the worst kind of a mistake, and a sin before God and man.

CLIFTON MACON.

Oakland, Cal., March 28, 1911.

## RECTORIES AND CLERICAL STIPENDS.

To the Editor of *The Living Church*:

I HAVE recently received the questions sent out by the commission appointed by the recent General Convention to investigate the question of clerical stipends. The question is asked: "What is the rental value of the rectory to you?" This is to be added to the cash stipend by the commission in determining the actual amount each clergyman receives towards his support. A wrong conclusion is likely to be reached by this method of determining the question because of the fact that rental values are so much greater in some sections than others while the cash stipend is the same in these different sections. Furthermore the greater the rental value of the rectory, the more it costs to live in a community. As an illustration of what I mean: \$1,000 and a rectory in Missouri in the rural districts is equivalent to \$1,150, while \$1,000 and a rectory in South Dakota in a town of the same size is equivalent to at least \$1,250. The difference in the cost of living in Missouri and South Dakota, owing to the difference in the cost of fuel, is from \$100 to \$200 a year. The man in Missouri who has a rectory, therefore, that would rent for less than a rectory in South Dakota, is from \$100 to \$200 a year better off than the South Dakota man with the rectory and the same salary.

I do not know what steps will be taken by the commission to increase salaries when the facts are in hand, but an experience of more than twenty years in the ministry has convinced me that conditions are not going to improve until the clergy in each diocese and missionary district take the matter into their own hands and insist upon an honest and square deal at the hands of vestries and congregations.

B. S. MCKENZIE.

Christ Church, Yankton, S. D., March 29th.

## A LENTEN WORK.

To the Editor of *The Living Church*:

YOUR recent article as to attendance at Early Celebration suggests that perhaps in other matters the reverend the clergy are somewhat to blame. Lent after Lent comes and goes, and it seems to me the true Lenten spirit is so often missed, the opportunity not fully grasped. This applies so much to this western country; for extra Lenten service we will have Evensong, and a short lecture on, say, a psalm, and a hymn, such as "I need Thee, oh, I need Thee"; and this latter despite our hymnal is enriched by Lenten hymns that have come down with the ages, a source of inspiration, help, and comfort. Sermons and instructions on Lent—particularly its devotional side—are not.

I marvel at times as to the ignorance and indifference shown by Churchmen as to their spiritual mother, and yet again I marvel not. There is a lack of dogmatic instruction by many of the clergy, and the Prayer Book is left unstudied. I am thankful that from boyhood I was taught Church doctrine, and as to Church services, the Prayer Book, etc. This neglect of systematic dogmatic teaching may, in part, account for "the feast of the first Sunday in the month" and the many who receive at the late celebration and neglect the early service. Instruction is not given as to the Church's teaching and practice as to this. I recall one rector who suggested, during a heated summer, that we would find attendance at early service pleasant, as the mornings were cool. He offered no other reason. In talking of the Church to a warden, he referred to "our denomination"! Brethren, these things should not be.

It is some consolation that despite the idiosyncrasies of some clergy, our dear mother, the Bride of Christ, continues on her heaven-sent mission of winning and keeping souls for the Master.

Kansas City, Mo., March 31, 1911.

CLEMENT J. STOTT.

IT WAS ONLY in this manner (suffering) that whatever of self-will and self-choosing survived in him still, should be broken and abolished, that he should be brought into an entire emptiness of self, a perfect submission to the will of God.—*Archbishop Trench.*



## Literary

### PROFESSOR HALL ON "THE TRINITY."

*The Trinity.* By the Rev. Francis J. Hall, D.D. New York: Longmans, Green & Co. Price, \$1.50 net.

We give a hearty welcome to this, the fourth volume of Dr. Hall's theological series. It is matter of very great satisfaction to see this valuable Sum of Theology growing apace.

In the introductory pages of the volume under review, attention is rightly called to the fact, not always kept in mind, that the Christian doctrines of God and the Holy Trinity have a very practical bearing on human life, both in its individual and corporate phases. In truth the doctrines of the Creed touch and mould life in the concrete, and are not mere abstractions. Men may through blunders or prejudice or human limitations fail to acknowledge the actual bearings of a doctrine on human life. The course of time, however, inevitably makes plain how Christian doctrines, by acceptance or rejection, by exaggeration or defect, influence men and races. Christian dogma is not a series of abstract propositions, although it may take a no inconsiderable period in which to unfold how thoroughly concrete they are in their effects.

It is frequently objected that the doctrine of the Trinity is too abstract, and also that the technicalities of this dogma as put forth by the Church produce a very different and more complicated impression than that produced by the Lord Christ and His apostles in their simple and non-dogmatic teaching, on which ecclesiastical dogma claims to base itself. According to these objectors, the doctrine of the Trinity should be left in its undogmatic, indefinite, and undeveloped form as it is presented to us in the New Testament. But this would seem to treat revelation as a *mechanical* thing, and to forget that there is a seed time, a time of growth, and a time of harvest. The doctrines of the Church regarding the Living God are living truths and are the object of man's profoundest thinking in the doctrinal and philosophical expansion of the ages. And the Church must, like the instructed scribe, bring out of her treasury things *new*—in the form and application—and *old* in their unchanged substance. Dr. Hall puts it thus: "The development of thought can no more be reversed in religion than in other departments of living interest." And again: "To object to technical definitions of religious truths is equivalent to maintaining that religion is most vital when least intelligent."

In this introductory chapter, after stating clearly the Catholic doctrine of the Trinity, Dr. Hall gives a compact summary of the chief errors which have been necessarily excluded and rejected by the Church as the guardian of the true faith.

In chapter two, the *revelation of the doctrine* is discussed. It is shown not to be directly revealed by the visible order, but, that once revealed and accepted, the dogma of the Trinity is in consonance with reason. The so-called "Ethnic Trinities" found in several pagan systems of thought have doubtless been exaggerated as to their bearing on development of the Christian doctrine of God. It may be true that Aristotle recognized a law of *three-foldness* in things, and Plotinus also set forth a trinity, but it is not difficult to perceive that Divine Revelation and not Greek or other pagan thought has determined the doctrine of the Holy Trinity. This supernatural revelation is taught us by the Catholic Church and is contained in the canonical scriptures. But there must be not merely the obedience of faith, but also the exercise of faith. In other words, we must not depend exclusively upon dogmatic definitions, but must resort to the sacred scripture and therein devoutly study the record and memorial of the progress and phenomena of supernatural revelation as unfolded by the power and operation of the Holy Ghost. Dr. Hall warns against the old proof-text method. "The proper method of proving Christian doctrines by means of Biblical evidence is inductive," and the task of the theologian and teacher is to exhibit the stages of supernatural revelation as they are recorded in Holy Scripture. After a somewhat rapid sketch of the course of progressive revelation—in divers portions and in divers manners—in the Bible, Dr. Hall passes on to the task of defining the doctrine of the Trinity, which the Church was compelled to undertake in defence of the truth entrusted to her keeping. The apostles and first Christians inherited a firm and exclusive belief in One God from the old dispensation, but we find in the sacred records, how they associated with the Father both the Christ and the Holy Spirit, as the one object of their faith and hope and love. "The revelation of Christ and of the spirit came to them as a blessed experience to celebrate rather than as a problem to solve." No metaphysical questions agitated their minds. They knew in whom they believed on the basis of an unique experience—an experience so personal and singular as to be impossible in this exact mode to the next generation of believers. Friend and foe questioned this experience and demanded answers in the terms of current human thought. So of necessity the experience passed by degrees into the formal and exact definition of the Church's

dogmatic language. This section of Dr. Hall's work constitutes an admirable sketch of the development of doctrine and definition first in the Ante-Nicene and then in the Nicene periods. The second century heresies, the Logos speculations and other philosophical problems, and also some philosophical terms used in exact thinking, are carefully though rather briefly treated.

Individuals like Tertullian, Origen, and Paul of Samosata and the Schools of Alexandria and Antioch are briefly treated. Their salient features, however, are emphasized so far as they are related to the doctrine of the Trinity.

With some regret we make note of the compression Dr. Hall exercises in the discussion of these important and somewhat difficult topics. That space or lack of space demanded this limitation, he acknowledges. The dogma of the Trinity, in its ecclesiastical and philosophical bearings, needs considerable unfolding and rather extensive exposition if the path of the student is to be made less arduous. The marvel is how Dr. Hall can so exactly treat in such brief way the many matters he handles in these pages. Thus we recognize the well informed theologian and the skilful pen.

The well-read clergyman will welcome Dr. Hall's clear though brief handling of these matters, but we are saying a word for the ordinary student who needs wider exposition in the many profound topics necessarily discussed in a work on the Trinity. The treatment of the knotty question of the *Filioque* is to be commended for its tone of conciliation. Dr. Hall aims to do justice to all the phases of a point which has caused much bitterness and alienation between East and West. "The sum of the matter," writes the author, "is contained in the expression that the Holy Spirit proceeds from the Father through the Son—there being but one procession and but one *principium* thereof." It would have been well if doctors had always taught and written in such careful, guarded, and peaceful language as does this author when treating of the *Filioque*.

We shall not attempt to put before our readers in detail the contents of the chapter on *Biblical Induction*. We merely sum up Dr. Hall's method, which does "not employ the pertinent texts of Scripture as so many independent proofs of our doctrine, but as affording data which, when regarded in their historical and Biblical context and duly coördinated, can be perceived to justify and establish the Trinitarian hypothesis of Catholic doctrine." In the light of this conclusion, the so-called anti-Trinitarian passages of Scripture are capable of being harmonized with the Trinitarian hypothesis. In fact, no other hypothesis can be shown to agree with the general constructive teaching of Scripture. Dr. Hall frankly admits that the doctrine of the Trinity raises certain rational difficulties which the human reason cannot solve, since it is a divinely revealed truth. It is, however, not thus admitted to be irrational; far from it.

The discussion of the terms employed by the Church in setting forth the dogma of the Trinity will be found particularly useful to the student, whether he has made a study of metaphysics or not. For it is pointed out how the particular use and content of the terms used in dogmatic definition are to be looked for in the history of doctrine, rather than in their etymological or philosophical bearings. Some of the chief terms treated are *persona*, *natura*, *essentia*, *substantia*, and many others which are built into the Church's dogmatic fabric. The terms are well defined. And the clear cut, definite statements manifest a painstaking and masterly grip of a circle of metaphysical and theological problems which have engaged the attention of philosophers as well as theologians since very early days of the Church and some, indeed, before the Christian era. The mastery of these terms by the clergy would terminate a great deal of questionable statement on their part when handling dogmatic matters.

We have said enough to show how valuable and masterly is this volume. Dr. Hall has essayed to produce a treatise that sums up the ancient dogmatic position of the Church on this "most ancient of mysteries," and at the same time speaks to us in our own tongue, in a sympathetic and honest recognition of modern thought and difficulty. And most laudably has the author sought to bring the doctrine of the Most Holy Trinity into living touch with the life and circumstances of to-day. He has enriched his pages with a great wealth of reference to a vast literature bearing on the doctrine of the Trinity, but one cannot help regretting the lack of an index of names and subjects. The table of contents, which is a valuable analysis of the scope of the volume, makes up somewhat for the omission. When another edition of the books in Dr. Hall's valuable series is called for, we trust a detailed index will be forthcoming.

JOHN A. CARR.

A GROUP of *Hymns for the Children's Eucharist* is printed with the music, on a card, for use in churches desiring simple music for that purpose, and includes also a *Kyrie*, *Sanctus*, *Benedictus*, and *Agnus*. The music for the hymns includes the soprano setting only. The cards may be obtained from *Trinity Parish News*, Fort Wayne, Ind., at \$2.50 a hundred; sample copy, 5 cents.

A PORTFOLIO of examples of Stained Glass Windows, partly in the original colors, is issued by the Gorham Company, New York, showing the handsome work that is made by that firm and the extent to which biblical subjects lend themselves to memorials in glass.



## Department of Woman's Work in the Church

*Correspondence, including Reports of work of all women's organizations,  
should be addressed to Mrs. William Dudley Pratt,  
1504 Central Ave., Indianapolis, Ind.*

THE following invitational circular has been found efficient in bringing new members into a branch of the Auxiliary.

"ALL THAT THOU SPENDEST JESUS WILL REPAY."

"My Dear M—

"As a baptized Churchwoman you are earnestly urged to become a member of the Woman's Auxiliary of your parish. You will be asked—

"To PRAY—Uniting with your own private petitions, prayers for the extension of Christ's kingdom.

"To LEARN—By reading and by listening, of the advance which the Church is making in missions.

"To GIVE—Systematically, much or little, to this great work.

"The Woman's Auxiliary of ——— parish meets ——— at ———

"Will you not attend at once and become a much-needed and greatly welcomed part of it? Or, if you feel that you cannot give these few hours to it monthly, will you not become an honorary member, giving systematically each month, offering a short prayer daily at noontide and lending your influence to this great organization?"

FROM HARRISBURG comes a fine account of the Jubilee meetings held there in February; we have space for a part only. The Jubilee meetings opened with a grand mass meeting for children, each of whom carried a flag representing the country its delegation represented, and one girl was costumed in the garb of that country. All singing "The Son of God goes forth to War," one thousand children filed into the auditorium and remained standing while the costumed leaders of each delegation collected the flags, which were carried to the platform and arranged in frames, placed there for the purpose, while the costumed girls took seats on the platform. From the rear of the platform a big flag—the flag of the Christians from time of the Crusades till to-day—was suddenly unfurled, white, with a blue field in upper corner, the blue field bearing a scarlet cross. Then the great chorus of children swung into "Fling Out the Banner." Miss Emery was one of the speakers during the session. There was a mass meeting at Grace church, at which Deaconess Phelps of St. Hilda's School, Wuchang, China, spoke, and a Church rally for women at St. Stephen's church where, after a short devotional service conducted by the Rev. Mr. Bridgeman, addresses were made by Miss Emery and others. Pledges to the amount of \$367 were received at that time, which will be devoted to St. Hilda's School. As this fund can be kept open until May 1st, an effort is being made to increase the offering to \$500, with which amount a new room can be added to the school.

It is gratifying to report that a collect taken from the Book of Common Prayer was adopted at the noon hour as the Jubilee Prayer for Missions.

THE FOREIGN Missionary Jubilee has got down into the hospitable South-land and those foreign missionaries are apt to forget there are such things as heathen in the world amid such environment. From Chattanooga comes the glad news of a jubilee on March 20th and 21st.

Mrs. William Norvell of Christ Church, Nashville, chairman of the National Jubilee held recently in that city, gave several addresses, and Miss Mary Triplett of Christ Church Cathedral, St. Louis, secretary of the Woman's Auxiliary of the diocese of Missouri for thirty years, gave the principal address at the mass meeting. Miss Triplett's topic was, "What Women Have Done and their Future Opportunities in the Foreign Mission Field." Miss Triplett is well-known to all "General Convention" women. The rally for the Church was held in St. Paul's and was joined in by St. Paul's and Thankful Memorial, St. Elmo. Mrs. Loaring Clark was chairman of the general committee.

FROM THE Lenten Study class in Grand Rapids, led by Mrs. Wilkinson of Ionia, are quoted two interesting topics: "The English Church, a Charter Member of the Church Cath-

olic," and "St. Patrick, the Englishman." This last is a very unusual way of speaking of this good saint, but a very educational one. On St. Patrick's Day in Indianapolis, while the bands were cheerily playing "St. Patrick's Day in the Morning," the Lenten Study class was absorbed in "Henry the Eighth." Whether our Hibernian brethren would have thought this a popular observance of the day, we can only guess.

FOR THE BENEFIT of those who have been studying English Church history this Lent, are printed two little poetical bits that are well known and which should be cut out and pasted in Church histories. One pertains to the ancient observance, in monasteries and elsewhere, of the sevenfold hours of devotion, commemorating episodes in the last day of our Lord's life:

"At Matins bound, at Prime reviled.  
Condemned to death at Tierce:  
Nailed to the cross at Sext; at Nones  
His blessed side they pierce.  
They take Him down at Vesper-tide,  
In grave at Compline lay,  
Who henceforth bids His Church observe  
Her seven-fold hours alway."

Another rhyme and a very remarkable one, often quoted, is that attributed to Queen Elizabeth and made by her at a time when there was much discussion of the Holy Sacrament. Of her own belief she said:

"Christ was the Word that spake it.  
He took the bread and brake it;  
And what that Word doth make it,  
That I believe, and take it."

The wisdom and theology of the ages have produced nothing better as a rule of faith than this quatrain of "Good Queen Bess."

THE COUNCIL of the Girls' Friendly Society of the District of Utah has decided to work for a Holiday House, and a fund for that purpose has been started with fifty dollars. For two years a G. F. S. summer camp has been maintained and it is thought that the time has now come to develop the work and put it on a permanent basis. A committee has been appointed of three women, with an advisory board of three men to look into the question of a site.

ST. MARK'S CATHEDRAL Branch, Salt Lake City, is publishing an Easter postal, specially designed by Miss Edith Maguire, one of its associates, who formerly designed for Raphael Tuck. The design is of Easter lilies, bordering a few lines of an old Easter carol. The proceeds from the sale of this card are to be devoted to the Holiday House Fund. Orders will be gladly received. The price is twenty-five cents a dozen. Address Miss Godbe, 140 Fourth East street, Salt Lake City, Utah.

ON THURSDAY, March 23d, the Rev. George Craig Stewart conducted a Quiet Day for Churchwomen of the diocese of Chicago, giving meditations on "The Divine Gift of Reason (The Mind)," "The Vicar of Christ in the Soul (Conscience)," "The Aristocracy of the Emotions (The Affections)," and "The Dynamo of Spiritual Power (The Will)."

The rule of silence was observed. Over a hundred women attended this meeting, which was held in Grace church under the direction of the Daughters of the King. Last week he similarly conducted a Quiet Day at the Cathedral in Milwaukee, at the invitation of the diocesan Woman's Auxiliary.

FROM ST. PAUL's parish, Jeffersonville, Indiana (Rev. A. Q. Bailey, rector), is reported a new branch of Juniors, St. Anne's by name. With a membership of twelve, this branch has well begun its life by studying missions through Lent, meeting on Friday afternoons to read "Winners of the World." The branch has its own officers, Mrs. S. C. Baird serving as directress.

CHURCH SOCIETIES seeking an excellent means of earning money will do well to write to Mrs. George Hart Rowe, Rognel Heights, Baltimore, M. D., Station D.

OLD SWEDES CHURCH, Wilmington, Del., was well filled with women on the occasion of the Quiet Day held for them there on March 22d. The Bishop of the diocese celebrated the Holy Communion and conducted the meditations. In the first one on "The Church," he described the idea of the universal Church in the early days; then the preservation of the Faith once delivered through and into modern times, although so many divisions have arisen between those who confess their faith in



the one Lord. He discussed the great possibilities before the Church of the future, and asked all to be loyal to her. In the afternoon the Bishop told what were the "Ideals" of Churchmanship for women, among them the best qualities of feminine nature sanctified by religion, their spirituality and sympathy. For this they found a field in missions as well as at home. At 2 P. M., after a service of Intercessory Prayer, he spoke on the "Special Responsibilities of Women." Evening Prayer was then said, and he gave the closing address on "Church Unity." This will be realized most perfectly in greater nearness to Christ Himself, which alone will bring about the forbearance, consideration, and charity absolutely necessary.

THE LARGE HALL of the East Orange (N. J.) Lyceum was crowded on the evening of March 24th, in celebration of the Women's Missionary Jubilee, Dr. Arthur J. Brown presented remarkable statistics showing the immensity of the work.

UNDER Mrs. Spaulding Bartlett, diocesan officer of the Western Massachusetts Woman's Auxiliary, a rousing celebration of the missionary jubilee was held in the Methodist church, Webster, Mass., March 30th. At night there was a joint choir led by twenty-four vested men and boys, with rector and crucifer, from the parish church. The usual collects were used before and after the service.

### FRANCIS GALTON.

By ROLAND RINGWALT.

**M**ORE than half a century has passed since the *Origin of Species* made Charles Darwin even more celebrated than his grandfather, and it was not long before Darwin had able followers, ready to adduce facts in support of his theory or to lend their arguments to the defence of his own. Huxley was a rough and ready fighter on the Darwinian side; Herbert Spencer was a sort of Darwinian encyclopaedist; on this side of the ocean John Fiske stated the case with a grace neither Darwin nor Spencer could attain. Grant Allen's brief life of Darwin is more enjoyable reading than the best summer novel, and a larger biography stands on the shelves of most public libraries. Darwin was abused enough, defended enough, lauded enough to make him famous in his own time, and his books, his delightful travels, his charming treatise on earthworms, his curious investigations, will keep his memory alive, even though his hypotheses are discarded.

Now we hear that Darwin's cousin has left the earth behind him. Galton showed the Darwinian traits, the love of travel, the tireless joy in observation, the patience in collecting facts, and the good temper in presenting an argument. Perhaps Galton, a generation hence, will be better known than Darwin is to-day, because he gathered such masses of evidence on the subject which, sooner or later, appeals to every thinking man—heredity. That strange book, with its painstaking plainness, its attempts to trace the pedigrees of great judges, warriors, scientists, and men of letters, has a fascination no one can describe. After careful reading and re-reading one takes it up twenty or fifty times always finding in it something to interest, and less and less sure that he or Galton or anybody else knows anything about heredity.

One phase of heredity alone, the mysterious subject of prenatal influence, drew from Oliver Wendell Holmes the sad tale of *Elsie Venner*, and to the same theme Holmes returned in later novels. But Holmes' story, powerful as it is, does not possess the charm of Galton's tables. The man who reads Galton finds more and more relish in all things biographical, and yet he sees the complexity of it all. It is a fact that a long roll of able men had intelligent fathers, that a number had mothers of more than ordinary capacity, that some had both fathers and mothers of decided mental endowment, and yet in case after case history shows us strong men of whose parents almost nothing is known. Moral contrasts are sometimes as sharp as those found among the kings of Israel. The resolute Abraham who smote Chedorlaomer is the father of the timid Isaac who allows himself to be driven from place to place, and in modern history Oliver Cromwell, the conqueror of three kingdoms, has a son who prefers domestic quiet to wearisome glory. William Pitt has a son of rare ability; Burke's son appears to have been a very ordinary mortal. The researches of Ellis are, if possible, even more puzzling than those of Galton.

In our own land those who make most of heredity and those who belittle it are equally surprised at the life of Aaron Burr.

His father and mother were conscientious and devout, he was a man of resources rather than of scruples. Apparently, the influence of heredity seemed to be baffled. But was it baffled? Did not Aaron Burr inherit from his mother that courtesy that checked the wrath of Kent and softened a wife's just indignation? Did he not inherit from his father that physical endurance, that contempt of life's inconveniences, that bore him through the hardships of the Revolution and cheered him in his exile? Few men have been less like their parents in morals than Burr; few men have been closer than he to their parents, if morals be excepted.

Galton had, what is of priceless value to the explorer and the scientist, medical training, and this gave him what no library ever gave. His investigations of finger tips have led to the conviction of numerous criminals; oddly enough within a few days of his death two burglars pleaded guilty to evidence based on finger marks. In our swift moving age it awes one to read that Galton roamed in African forests long before the days of Stanley and Livingston. He had made a respectable start in science before the first message flashed over the wires, and in the days of wireless communication he was bright enough to send out a capital autobiography. Among the clear-headed old men of the nineteenth century he rightly holds an honored place. In his youth he met scholars who had agreed with Lord Manbodd that antediluvian monkeys had the gift of speech, and he lived on to read that Garner was studying the tongues of the modern Simian. Had Galton written a history of pseudo-scientific crochets all the jesters from Joe Miller to Mark Twain would have been eclipsed.

The pangenesis idea was forgotten in Charles Darwin's lifetime, and the doctrine that nature only works by infinitesimal changes is badly discredited. But the Darwinian school ought not to be mentioned without gratitude. They made it fashionable to write on scientific topics without pedantry, without pomp; to write in the clearest and simplest English. In the course of years many a man has outgrown his Darwinism, and yet his speeches, his legal arguments, his editorials, or his sermons may be stronger and keener for the Darwinian training. With old men of the brightest, with John Quincy Adams and Josiah Quincy, with William E. Gladstone and Leo XIII., Galton may fairly be classed.

### FLOWERS ARE COMING.

By RALPH ERSKINE GENTLE.

**I**N the depth of winter we long for the sweet May flowers. But we should never forget that the present disheartening circumstances are all promitive of that which we long for in the future. We cannot tell what connection there may be between the biting frost and the coloring of the daisies, but if the flowers could speak they could tell. We do not know the connection between the driving rain and the drifting snow and the woodland gushes of song, but doubtless the larks and the thrushes hold the secret among them. Neither do we know how the howling winds are linked with leafy bowers, but what the oak or the elm could say if they were permitted to prophecy is not for us to guess.

There is an intimate intermarriage and commingling of the dark and the bright, the chill and the warm; and from this will come the joy of spring. Every child knows that March winds and April showers bring forth the sweet May flowers.

So all the troubles and sorrows which our holy mother the Church has borne, and shall yet bear, are mothers of the victories she shall yet achieve. Her days would never be so bright if her nights had not been so dark. We must believe, therefore, that the worst times are working on towards something better. We have God's promise to sustain us in all our efforts to spread abroad His kingdom. He has Himself declared that, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The Lord God cannot lie. He must keep His promise. He cannot be disappointed by unforeseen and disheartening difficulties. His power is irresistible. Therefore, we work on, in the assurance of ultimate triumph. Sown seed is never lost. Day follows night, calm follows storm. The flowers will appear on the earth, for spring follows winter.



## Church Calendar



- Apr. 2—Fifth Sunday (Passion) in Lent.  
 " 9—Sixth Sunday (Palm) in Lent.  
 " 10—Monday before Easter.  
 " 11—Tuesday before Easter.  
 " 12—Wednesday before Easter.  
 " 13—Maundy Thursday.  
 " 14—Good Friday.  
 " 15—Saturday, Easter Even.  
 " 16—Easter Day.  
 " 17—Monday in Easter.  
 " 18—Tuesday in Easter.  
 " 23—First Sunday (Low) after Easter.  
 " 25—Tuesday, St. Mark, Evangelist.  
 " 30—Second Sunday after Easter.

### CALENDAR OF COMING EVENTS.

- Apr. 18—Conv. Miss. Dist. of Spokane.  
 " 25-28—Meeting of the Church Congress in Washington, D. C.  
 " 26—Conv. Miss. Dist. of Arizona.  
 May 2—Dioc. Conv. South Carolina; Conv. Miss. Dist. of New Mexico.  
 " 2-3—Annual Conference of Church Clubs in Philadelphia.  
 " 3—Dioc. Conv. Alabama, Louisiana, Massachusetts, Washington.  
 " 9—Dioc. Conv. Dallas, Harrisburg, Mississippi, New Jersey, Pennsylvania.  
 " 10—Dioc. Conv. Arkansas, Delaware, Georgia, Tennessee, Texas, Western Massachusetts; Conv. Miss. Dist. of Kearney.  
 " 16—Dioc. Conv. Bethlehem, Kansas City, Long Island, Newark, Rhode Island, Western New York; Conv. Miss. Dist. Western Colorado.  
 " 17—Dioc. Conv. Florida, Los Angeles, Maine, Michigan, Nebraska, North Carolina, Virginia, West Texas.  
 " 18—Dioc. Conv. Maryland.  
 " 19—Dioc. Conv. Southern Ohio; Conv. Miss. Dist. of Eastern Oregon.  
 " 20—Dioc. Conv. East Carolina.  
 " 21—Dioc. Conv. Iowa.  
 " 23—Dioc. Conv. Chicago, Missouri.  
 " 24—Dioc. Conv. Minnesota.  
 " 30—Dioc. Conv. Kentucky, Southern Virginia.

### MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

#### ALASKA.

Rev. C. E. BETTICHER, Jr.

#### BRAZIL.

Rev. W. M. M. THOMAS.

#### CHINA.

#### HANKOW:

Rev. AMOS GODDARD of Shasi.  
 Rev. PAUL MASLIN of Wuhu.  
 DEACONESS KATHERINE PHELPS of Wuchang.  
 DEACONESS GERTRUDE STEWART of Hankow.

#### SHANGHAI:

DEACONESS T. L. PAINE of Shanghai.

#### JAPAN.

#### TOKYO:

Rev. R. W. ANDREWS.

## Personal Mention

THE REV. AUGUST ANDRÉN has resigned Grace Church, Rush City, Minn., and will hereafter have charge of the work at Lake Benton, Minn.

THE REV. FRANK CAMPION ARMSTRONG has become associate rector of St. Paul's Church, St. Paul, Minn.

THE REV. FREDERICK T. ASHTON of Hyde Park, N. Y., has accepted the rectorship of St. Paul's Church, Salem, Washington county, N. Y., and expects to start upon his duties there May 1st. Mr. Ashton belongs to the diocese of Albany, but has been acting as *locum tenens* at St. James' Church, Hyde Park, since the death of the Archdeacon of Dutchess.

THE REV. WILLIAM H. BALL has resigned the charge of St. Paul's Church, Monroe, N. C., and has accepted an unanimous call to become rector of All Saints' Church, Concord, N. C., where he will take up the work at once.

THE REV. JAMES G. CAMERON, chaplain at St. Mary's Convent, Peekskill, N. Y., has become rector of All Saints' Church, Rosendale, N. Y., and priest in charge of St. Thomas' Church, Rifton. Address: All Saints' Rectory, Rosendale, Ulster county, N. Y.

ON account of the ill effects of the high altitude, the Rev. J. H. DENNIS, president of the Council of Advice of Western Colorado, has been compelled to resign his missionary labors in northwestern Colorado, and has become rector of St. Luke's Church, Delta, Colo., at which place he may be addressed hereafter.

THE BISHOP of Minnesota has appointed the Rev. N. F. DOUGLAS to take charge of Anoka, Becker, and Elk River, Minn.

THE REV. CHARLES E. HIXON has taken charge of the work at Hutchinson and Glencoe, diocese of Minnesota.

THE REV. A. E. KNICKERBOCKER of Red Wing, Minn., has been appointed temporary council secretary of the Sixth Missionary Department, in place of Bishop Thurston.

THE REV. R. H. MCGINNIS has been elected rector of St. John's Church, Seattle, Wash. He will also have charge of the Japanese mission, now a diocesan institution and formerly under the care of Trinity Church.

THE REV. G. O. MEAD on March 19th entered upon his duties as rector of St. Thomas' Church, Christiansburg, Va.

THE REV. PERCY J. ROBOTOM has entered upon his work as rector of Prince George parish, Winyah, Georgetown, S. C.

THE REV. C. E. TUKE of Billings, Mont., has accepted the rectorship of St. Paul's Church, Walla Walla, Wash., and will commence his duties there after Easter.

### ORDINATIONS.

#### DEACONS.

OLYMPIA.—On the Fourth Sunday in Lent, March 26th, at Christ Church, Puyallup, Wash., by the Bishop of the diocese, WILLIAM JOHN GETTY. The Bishop delivered the sermon, and the candidate was presented by the Rev. Dr. Frederick T. Webb, rector of St. Luke's, Tacoma. The Rev. Mr. Getty was formerly a Methodist minister. He was confirmed and became a candidate for orders two years ago and was then placed in charge of Christ Church, Puyallup, since which time he has been doing efficient service. He will continue in charge at Puyallup, by appointment of the Bishop.

#### DIED.

ACKLEY.—The Rev. WILLIAM NICHOLAS ACKLEY, rector of St. Andrew's Church, Brooklyn, N. Y., on Monday, March 27th.

"Father, in Thy gracious keeping  
 Leave we now Thy servant sleeping."

CHAMBERLAINE.—Entered into life eternal March 7, 1911, after a brief illness, EMILY D., beloved wife of the Rev. Henry CHAMBERLAINE, pastor and superintendent of the Society of St. Johnland, Kings Park, L. I.

HURLEY.—Died on Lady Day, at her home in Boston, DOROTHEA HURLEY, aged 16, a devout communicant of the Church of the Advent.

"The virgins that be her fellows shall bear her company and shall be brought unto Thee."

THOMPSON.—On March 28, 1911, WILLIAM HEYL THOMPSON of Philadelphia, eldest son of the late Samuel Thompson of Bordentown, N. J., and brother of the Rev. Messrs. Howard E. and Benjamin F. Thompson.

### MEMORIALS.

#### JOSEPH TILTON BOWEN.

WHEREAS, Almighty God has taken to Himself our dear brother and friend, JOSEPH TILTON BOWEN, for many years a vestryman of this parish, and for the last two years its Junior Warden:

*Be it Resolved*, That we, the Rector, the Senior Warden, and the Vestrymen of St. James' Church, Chicago, express our affection and esteem for the late Mr. Bowen.

Not only to us, but to the congregation, to society, and especially to the choir, his death has brought the consciousness of a great loss. His bright and genial manner, his efficient, generous, and sympathetic service, and the energy and self-sacrifice with which he carried on his part in the work of this parish, endeared him to all our people, and has imparted to his memory enduring affection. He loved St. James' Church. None rejoiced more than he in its prosperity; and in his presence, ever cheerful and hopeful, doubt and depression had no place. The men and boys of the choir looked to him with joy and admiration. He was friend to all who came into contact with him; and to his friends he was faithful and unselfish.

In the meetings of the vestry his counsel and judgment had a worth readily recognized for their wisdom and conservatism. His interest in the removal of debt from the parish, in the decoration of the church, and in the endowment fund, deserves special notice. In every good work he was beside the first among the leaders. His fellow vestrymen found the pleasant and heartfelt ties of companionship strengthening with time; while to the rector he was always

helpful and considerate—a tried and earnest fellow-laborer for the welfare of the parish.

Nor were his interests confined to the parish. He was active in the affairs of the diocese, belonging to numerous boards and committees, and regarding no labor too great if he could be of use therein. And beyond these ecclesiastical bounds, he was always ready to the best of his strength and ability to respond to any demand made upon him that had for its purpose the happiness and well-being of humanity.

And now that he has been called to his rest, we declare our thankfulness for the work he did and the example he set; we pray God that others like-minded and like-hearted may be led to follow that example and to continue that work; and we assure his widow and children of our sympathy for them in their bereavement and sorrow.

*Be it further Resolved*, That these resolutions be placed on the minutes of the Vestry, and that copies of them be sent to Mrs. Bowen, and for publication to the Church journals.

JAMES S. STONE, Rector.

FREDERICK T. WEBB, Clerk of the Vestry.  
 Chicago, April 2, 1911.

THE CHOIR of St. James' Church, having read the resolutions of the Rector and Vestry of St. James' Church concerning the late chairman of the Music committee, Mr. JOSEPH T. BOWEN, unanimously desire to be allowed to adopt the said resolutions as an expression of their own thought and feeling, and by doing so to make known their own deep and loving appreciation of one who was to them always a kind and helpful friend.

JOHN W. NORTON (Choirmaster),

AUGUST BERG,

WALTER W. TOWNE, Committee.

Chicago, April 2, 1911.

#### JAMES H. KIDDER, PRIEST.

ENTERED INTO REST, MARCH 10, 1911.

The clergy of the Third District of the diocese of Central New York desire to place on record their great appreciation of the life of loving service to the Church of JAMES H. KIDDER, rector emeritus of St. Paul's Church, Owego.

A pastorate of over forty years coupled with a gentle, loving nature and unusual scholarly attainments endeared him as a true pastor to his people; while to the clergy of the diocese his counsel was always welcome as that of a careful theologian and earnest student and of a priest of true piety and unselfish consecration.

To his family, his parish, and his town we extend our heartfelt sympathy in their affliction.

For the convocation:

A. R. B. HEGEMAN, Dean;

ARTHUR B. RUDD,

CHARLES H. MCKNIGHT, Secretary.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

POSITIONS OFFERED.

ST. PETER'S CHURCH, Chicago, is desirous of securing a priest with experience in institutional work, and a junior curate for Sunday school work. Address Rev. WILLIAM CARSON SHAW, Rector, St. Peter's Church, 621 Belmont Avenue.

LOCUM TENENS wanted, priest, three months from July 1st. Write for particulars to Rev. JAMES COPE, Miami, Florida.

POSITIONS WANTED.

THE ORGANIST AND CHOIRMASTER of St. Anne's Church, Annapolis, seeking more important position, desires change. First-class man, with life experience in Church work; brilliant player, expert trainer of boys' and mixed chorus. Recitalist and choral conductor. Churchman. Highly recommended by present rector. Good organ and salary essential. Address "ORGANIST," Hotel Maryland, Annapolis, Md.

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To enable my clergy to trace the increasingly large number of communicants coming into Atlanta and to secure their definite attachment, I beg the reverend clergy of other dioceses and cities to send to my office the names and addresses of any communicants known to have removed to Atlanta within the past three years, not including those who have been duly transferred by letter.

Lending information, personal or family, will be of still further assistance to locate and attach these children of the Church who are at large.

C. K. NELSON,  
Bishop of Atlanta.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

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#### BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

HOUGHTON, MIFFLIN & CO. Boston.

A Satchel Guide For the Vacation Tourist in Europe: a Compact Itinerary of the British Isles, Belgium and Holland, Germany and the Rhine, Switzerland, France, Austria, and Italy. By W. J. Rolfe, Litt.D. With Maps. Revised Annually. First Edition for 1911. Price \$1.50 net.

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The Communion of Prayer: a Manual of Private Prayers and Devotions. Edited by William Boyd Carpenter, Bishop of Ripon. Price \$1.00 net.

AMERICAN CHURCH PUB. CO. New York.

The Ceremonies of a Choral Eucharist. By Arthur Morton Crane.

LONGMANS, GREEN & CO. New York.

Speculum Animae: Four Devotional Addresses given in the Chapel of Corpus Christi College, Cambridge, to Public-School Masters and College Tutors, on January 14 and 15, 1911. By William Ralph Inge, D.D., Lady Margaret Professor of Divinity, Cambridge. Price 50 cents net.

G. P. PUTNAM'S SONS. New York.

John Murray's Landfall: a Romance and a Foregleam. By Henry Nehemiah Dodge, author of *Christus Victor, Mystery of the West*, etc. Illustrated. Price \$1.25 net.

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#### PAMPHLETS.

The Church of John Wesley and Modern Methodism: a Contrast. By Andrew Gray, D.D., Rector of St. Paul's Church, Pekin, Ill., Author of *Methodist Orders Examined. Episcopacy and the Anglican Church*, etc. [Price, postpaid, 10 cents; \$1.00 per dozen. Address the Author.]

Soldier and Servant Series. The Conversion of Mormonism. By George Townshend. [Church Missions Publishing Co., Hartford, Conn. Price 25 cents.]

The Fundamentals, a Testimony. Vol. IV. Compliments of two Christian Laymen.

## The Church at Work

### PLANS FOR THE BALTIMORE CATHEDRAL.

A COMPLETE new set of plans for the Cathedral group in Baltimore, will, it is announced, be decided on by a commission of three architects of national prominence. At the head of the commission will be Professor Warren Powers Laird of the University of Pennsylvania, one of the leading architects of the country, who has been given the authority to select the other two members of the commission. These plans will probably include new plans for the upper stories of the Synod Hall, of which the basement, or undercroft, has already been nearly completed and will shortly be occupied by the consolidated congregations of St. Barnabas' and St. George's, which will thereafter be known as the pro-Cathedral congregation, and their rector, the Rev. Thomas Atkinson, as resident Canon.

### "THE HISTORIANS AND THE ENGLISH REFORMATION."

THE ADDRESS at the annual meeting of the Church Club of the diocese of Long Island was held at the Diocesan House, Brooklyn, on March 27th, was delivered by Rev. John S. Littell, rector of St. James' Church, Keene, N. H., and author of the recent work, *The Historians and the English Reformation*. There was an excellent attendance. The lecturer after a brief introduction discussed as preliminaries to the Reformation, Disunity and the Tyrannizing Temper, Indulgences and Degeneracy, Certain Complications and Incidents of the English Reformation, Divorce, The English Bible, and Patronage. There were four reform movements—political, social, liturgical, and defensive. Three conclusions were drawn by the speaker—the importance of development, the character of current teaching on the Reformation, and the spirit of unity. This is

the last in a series of annual addresses on the Reformation provided for the club by one of its members, all of which have been of very high order and much enjoyed.

The annual election for the ensuing year resulted in the following named officers being chosen: President, Charles H. Fuller; Vice-Presidents, A. Augustus Low, Alfred S. Hughes, Edwin A. Marshchalk, and Paul Eugene Jones; Secretary, Walter H. Young; treasurer, Warren S. Pangborn; trustees, Edwin A. Marshchalk, James Sherlock Davis, Clement B. Asbury, Alfred S. Hughes, Dr. William S. Hubbard, Jacob C. Klinck, Dr. Clifford M. Pardee, and Shepherd J. Raymond.

### CHURCH WORK AMONG OUR FOREIGN POPULATION.

THE REV. ORESTE SALCINI, late one of the curates of Calvary Church, New York, has been appointed by Bishop Osborne to work among the Italians in Williamson and Franklin counties, Ill. (diocese of Springfield), and has taken up his residence in Herrin. There are about 2,000 Italians in Herrin, and not more than 10 per cent of them attend the Roman Catholic church. Father Salcini was ordained in the Church of St. John Lateran, Rome, by a Cardinal, received into the American Church by Bishop Whitaker, and admitted to serve as priest by Bishop Greer. He has rented a house and fitted up two front rooms as a chapel. He also ministers to the English people at Herrin, where Archdeacon Purce has been making monthly visits for the past three years.

THE REV. A. J. POTT of Hozden, England, has been appointed to take charge of the work in Saline county, Ill., with residence in Harrisburg, where a small mission chapel was built last spring. Harrisburg is a mining town and is growing rapidly. A little more than three years ago Archdeacon Purce began work there with four communicants

and for nearly three years services were held in a moving picture theatre. Last spring a lot was purchased and the chapel erected. There are now about forty communicants and a thriving Sunday school. The majority of the communicants are English people.

THE REV. C. C. GOVE has begun a promising work with a colony of Syrians, in St. Michael's parish, Oakfield, diocese of Western New York. They attend the church services and send their children to the Sunday school. At the beginning of Lent the rector organized a class for Bible study, which now numbers sixty-five. It is made up chiefly of adults, for whom an exposition of the gospel according to St. Mark is given.

### INCENDIARISM IN WALLA WALLA, WASH.

THREE ATTEMPTS have recently been made to burn St. Paul's Church, Walla Walla, Wash. Last October the choir room and part of the chancel and nave were burned. On Friday, March 24th, the vestry room and part of the choir were consumed and the next day another effort was made but failed. The motive is not known. An escaped convict is suspected. Bishop Wells conducted divine service on Sunday, March 26th, amid the debris. The Rev. C. E. Tukey of Billings, Mont., will assume the rectorship of the Church after Easter Day.

### PATRONAL FESTIVAL AT AMITYVILLE, N. Y.

THE FEAST of the Annunciation, B. V. M., the patronal festival of St. Mary's parish, Amityville, N. Y., was celebrated Sunday, March 26th. The Rev. Henry Lowndes Drew, priest in charge, officiated at the High Celebration and the Rev. Floyd Appleton, Ph.D., rector of St. Clement's, Brooklyn, N. Y., was the preacher. At the beginning of the service



a handsome crucifix for processional use was presented by Mr. Louis Dauenhauer, one of the parish trustees. The presentation was made in behalf of members and friends of the parish. The cross is gold plated, the corpus being of oxidized silver and the staff of brass. The occasion also marked the completion of the fourth year of the incumbency of the Rev. Mr. Drew as priest in charge. During the four years over \$1,400 has been raised and expended on improvements. A processional aisle has been built in loving memory of the parents of Mr. John F. Mincher of New York; a rectory has been built adjoining the church on the south side, and during the past year \$400 was paid off the parish debt. Along with the temporal upbuilding, the spiritual life has been quickened and Catholic ideals of worship have been implanted, so that today the Holy Eucharist is the chief act of worship, not only at 7:30 A. M., but also at 10:45 A. M. every other Sunday.

#### CLERICAL STIPENDS IN THE DIOCESE OF MINNESOTA.

FOR SEVERAL years past a steady effort has been made to increase the average stipend of the clergy of the diocese of Minnesota, so that at present the married clergy receive a minimum salary of from \$900 to \$1,000 a year and rectory, and the unmarried men \$800. At a recent meeting of the Board of Missions the Rev. Messrs. Freeman, Haupt, and Knowlton and Messrs. Jarvis and Farwell were appointed a committee to promote an endeavor to bring the salaries of clergymen in the diocese up to a minimum of \$1,200 a year and rectory for married men, and \$1,000 for single men.

#### THE NEW ST. MATTHEW'S CHURCH, FITZGERALD, GA.

IN JUNE, 1910, the cornerstone was laid of the new St. Matthew's church, Fitzgerald, Ga. The pretty edifice is now all but completed and on Monday, March 27th, the opening service was held. The Bishop, assisted by the vicar, the Rev. Frederick North-Tummon, and other clergymen, officiated. When entirely completed St. Matthew's will be one of the most attractive churches in South Georgia. The building is of concrete stone, with a massive square tower such as one sees in an English village. The entrance is through the tower. There is a chamber above where it is hoped that a peal of bells may ultimately be placed. The nave contains three aisles. The interior has a very pleasing effect. The church is open to the roof, which is oil-finished, and the heavy trusses supporting the roof are in dark mission stain. The walls are tinted a cream color, which brings out the richness of the roof and also the coloring of the windows. There is also a good sized sanctuary and choir, with vestry rooms on either side for clergy and choir.

The church was designed by the vicar, who has superintended the whole construction. The plans were drawn by Mr. Swafford of Fitzgerald, and the design for the roof trusses was generously donated by Mr. Alexander Blair of Macon. The vicar has been aided by Mr. Hogeman of New York very much in the decorations and furnishings. The windows are from Mr. Hogeman's factory in New York. The large north window of the "Good Shepherd" is a memorial to the late vicar, the Rev. Joseph Wilmer Turner. This window was given by the Confederate Memorial Association. In memory also of the late vicar is the oak altar rail with brass gates given by the women's guild. The church is lighted by electricity. The total cost is about \$5,000. The old church will be removed on to the same site and made into a parish hall, and for the use of the Sunday school.

#### RECENT MEMORIAL GIFTS.

THROUGH THE generosity of one of the parishioners, St. Clement's Church, St. Paul, Minn., has been enriched by the addition of a marble reredos behind the marble altar already in place, thus completing the chancel by filling the wall space between the altar and its re-table and the Eaton memorial window above. While the window naturally dominates the reredos width in its main or central feature, the design as elaborated forms a composition of three large panels acting as background to the altar cross and grouped lights, the full width of the window above, while two special panels continue the reredos on either side so as to form a special

rectly beneath, very finely modelled. The whole lectern is supported with four massive lions; surmounting the pedestal is an eagle of conventional type. On the orb is engraved the following inscription:

IN MEMORIAM  
HORATIO POTTER,  
Bishop of New York  
1854-1887  
M. G. E. A.

The lectern is made of brass, antique finish, and the steps for the reader are of the same material. The design is made after that of the lectern at Chester Cathedral, England. The makers are the Gorham Company.

A BEAUTIFUL window, presented by their children in memory of Samuel Middleton



MARBLE REREDOS.  
St. Clement's Church, St. Paul, Minn.

place for the Eucharistic lights, which are supported on special pedestals on a line with the re-table of the altar. The design of the upper part of the reredos is unique in that it gives one long group of canopies which, united, make an unusually effective crown or finish to the reredos, while in their divided design they give special canopies to the Eucharistic lights, minor canopies to the seven-light candlesticks, and a special gabled canopy surrounded by the cross finial above the altar cross in the centre. The work, which was designed by Mr. Charles R. Lamb, has been carried out by Messrs. J. & R. Lamb of New York in white marble, in harmony with the existing memorials and with the memorial inscription cut in incised letters and gilded on the back of the centre panel as follows:

IN LOVING MEMORY OF  
ANNA CHARLOTTE WHITEHEAD.  
ENTERED INTO REST MAY 4, 1909.  
Blessed are they that do His Commandments,  
that they may have right to the tree of  
life and may enter in through the  
gates into the city.

THERE HAS been presented to the Cathedral of St. John the Divine, New York, a lectern of extreme beauty. It is Gothic in design and stands 8 feet 6 inches in height. The octagonal shaft is flanked on four sides, and connected by ornamental buttresses, supporting four statuettes of the Evangelists di-

Semmes and his wife, Nora Nelson Semmes, was unveiled and dedicated in Emmanuel church, Cumberland, Allegany county, Md., on the evening of the Fourth Sunday in Lent, by the rector, the Rev. William Cleveland Hicks. The window is divided into three panels, one of which represents St. Monica leading her son, Augustine, to school; the second, St. Augustine at the Cathedral at Milan, kneeling to receive baptism at the hands of St. Ambrose, Bishop of Milan; the third, St. Monica and St. Augustine, the latter in his episcopal robes as Bishop of Hippo. Attention was called to the coincidence, unnoticed at the time, that the window had been set in position on the one hundredth anniversary of the birth of Mr. Semmes.

A BRASS processional cross of handsome design, the gift of several members of the congregation and their friends, has been presented to Christ Church, Alexandria, La. In the center is a sunburst medallion and on the reverse side is the inscription, "In Sacred Memory of Our Beloved Rector, the Rev. John Gray." An art glass window, also in memory of Mr. Gray, will be placed in position by Easter Day. It will contain a full sized figure of "The Good Shepherd," and be a fitting tribute of the love and esteem in which the late rector was held.

A MEMORIAL FLAGON for use at the altar



of the Church of the Advent, Boston, is being made as a tribute to the late Rev. Henry A. Metcalf, who served for several years in that parish, and who died suddenly while visiting his brother in New York. The design for the vessel was made by one of the parishioners, and the cost will be \$200.

#### SERVICES FOR DEAF MUTES.

THE Rev. O. J. WHILDIN, general missionary to deaf mutes, spent the greater part of the month of March in visiting and holding services for his people in the dioceses of Maryland, Washington, Virginia, North Carolina, and East Carolina. The popularity of motion pictures and lantern slide illustrations among his people has led to the suggestion of the purchase of a stereopticon machine by the missionary to enable him to illustrate his lectures, sermons, talks, etc. As the deaf mutes depend entirely upon the eye as a source of gaining impressions, it is thought the pictures thus thrown upon the screen will add much to the emphasis of the lectures and sermons.

#### DEATH OF THE REV. DR. J. H. ECCLESTON.

THE Rev. J. H. ECCLESTON, D.D., rector of Emmanuel Church, Baltimore, one of the best-known and most beloved of the clergy of the diocese of Maryland, died suddenly on the morning of April 1st. On the afternoon of March 27th, an automobile crashed into the carriage in which he was riding, upsetting it and throwing him to the ground. The force of the collision demolished the carriage, and Dr. Eccleston sustained a fractured collar bone and severe injuries about the head and body. He did not lose consciousness and, though badly hurt and suffering, showed much fortitude. He was taken to his home and his recovery was confidently anticipated, but a sudden attack of pneumonia, the result of the accident, terminated fatally. He was a distinguished figure in General Convention and had been prominent in the councils of the Church for many years.

Dr. Eccleston was born in Chestertown, Md., on May 10, 1837. Graduating from Princeton College he studied theology in the Philadelphia Divinity School, graduating therefrom in 1865, and being ordained deacon the same year by Bishop Whittingham of Maryland. He served as rector of St. Matthew's Church and the Church of Our Saviour in Philadelphia, and in 1877 succeeded the Rev. Dr. William Wilberforce Newton as rector of Trinity Church, Newark, N. J. He remained there until the fall of 1883, when he accepted a call to Emmanuel Church, Baltimore. He was a strong preacher, a devoted pastor, and a man who had the highest respect of everybody who knew him. He was recognized as one of the most distinguished priests of the Church, and was elected Bishop of the dioceses of Iowa and West Virginia, declining each honor. He declined also the office of Dean of the Theological Seminary of Virginia.

#### PARISH HOUSE PRESENTED TO AKRON (OHIO) CHURCH.

ONE OF the most munificent gifts ever made to the Church in Ohio was announced on April 2d at the morning service in the Church of Our Saviour, Akron, Ohio (the Rev. George P. Atwater, rector). The announcement was that Mrs. Richard P. Marvin would erect a parish house for the Church of Our Saviour in memory of her husband, Richard P. Marvin, who died in June, 1906. Mr. Marvin was a communicant of the Church of Our Saviour, and was one of Akron's most prominent citizens. His splendid qualities of heart and mind had endeared him to a large circle of friends and to the community at large. The edifice will be

built especially with reference to influencing the younger life of the community. The plans now being considered contemplate large plays-rooms for boys and girls, club-rooms for young men, a stage and auditorium, meeting rooms for Church organizations, and all equipment for a modern parish house.

The offer was made to the vestry of the parish Friday, March 31st, by Mrs. Marvin, and was accepted by it. Mrs. Marvin has been for many years a communicant of the parish, and is widely known for her generosity and good works. The vestry expressed their great satisfaction that such a building would be a memorial to one who had embodied in his own life the principles which would animate the work in the parish house; and also their deep gratitude to the donor, who by her worth and noble influence has made the gift doubly valuable to the parish. The Church of Our Saviour will by this gift at once take its place as one of the best equipped churches in the state.

#### OBSEQUIES OF REV. W. N. ACKLEY AND REV. C. H. MEAD.

THE FUNERAL of the late rector of St. Andrew's Church, Brooklyn, was held on Wednesday afternoon, March 29th. An immense crowd of people attended the service and paid their respects to the deceased clergyman by visiting the church from early in the morning until the hour of service. Bishop Burgess officiated. There were thirty-three clergy present, and the full choir. The following minute was adopted at a meeting of the clergy:

"Rev. William N. Ackley has been a presbyter of this diocese since 1894, and during all this period he has been the rector of St. Andrew's parish. Although never holding any diocesan appointment, he was well known by the clergy and admired for his sterling qualities. Those of us who knew him well, loved him; and we all honored him for his faithfulness even unto death. When sickness came upon him he met it without repining, and when he saw that it was God's will that his work on earth should cease, he faced death with the same courage and faith with which he had encountered the many difficulties of his later years. To do his Master's will through good report and ill report was all he wished; and we can say of him in all sincerity that he has departed this life not only in the communion of the Catholic Church and the certainty of the Christian faith, but in perfect charity with the world.

"We direct our secretary to forward to his widow this testimonial of our true regard for one who was a faithful officer and loving servant of the Church of Jesus Christ."

The body was taken to Warren on the following day for interment.

FUNERAL SERVICES for the Rev. Charles Henry Mead were held in Grace Church, Newark, N. J., on Tuesday, March 28th. The Bishop and about twenty-five clergy attended, and many parishioners of the city churches. Bishop Lines read the opening sentences; the Rev. John S. Miller read the lesson; the rector, the Rev. Elliot White, offered the Holy Eucharist. The body was taken by relatives to Medina, Ohio, for interment.

#### DR. VAN ALLEN AND THE DIOCESAN BOARD OF EDUCATION IN MASSACHUSETTS.

THE FOLLOWING letter has been sent by the secretary of the Board of Education to the Rev. Dr. van Allen in regard to the incident upon which comment was lately made by THE LIVING CHURCH:

"Rev. William Harman van Allen, S.T.D.,  
Rector of the Church of the Advent.

"MY DEAR DOCTOR VAN ALLEN: At a meeting of the Board of Education held to-

day the correspondence between the Educational Secretary and yourself in reference to certain statements alleged to have been made by a teacher of the Sunday School Union in regard to the Virgin Birth was laid before the board.

"The board has certainly considered the matter and would say in reply:

"First, that after careful investigation it finds that the statement of your informant as to what the teacher in question said misrepresents the sense of her statement. What she meant to convey, and did convey to the class, so far as we can ascertain, was that there are articles of the Creed which the Church has declared as matters of faith but has not defined. In answer to a question subsequent to the lecture she gave the Virgin Birth as an illustration of such an article.

"The teacher in question was not engaged by the Board to teach Christian doctrine, but to teach pedagogy, and of this she is a teacher of widespread reputation.

"In the second place, the Board wishes to protest against criticism which is publicly made upon the report of one person, whose name you have not presented, and to say that it does not consider that it should be called upon to refute the impression which one individual in a class may receive from some remark of the teacher, especially when, as in this case, that individual impression is contradicted by statements which other members of the class have made.

"Third, the Board feels that an importance altogether out of proportion has been given to this matter, inasmuch as no article of the Christian Faith has been questioned or denied, and regrets that public mention should have been made of it in your publication of March 12th, nine days after you had been informed that the whole correspondence would be referred to the Board at its meeting March 27th.

"For the Board of Education,

"Faithfully yours,

(Signed) REGINALD H. COE, Secretary."

#### BROTHERHOOD CONFERENCE IN A COLLEGE TOWN.

MANY SECTIONS of the country are developing conferences of Brotherhood men and other Churchmen, these being inspired and managed by the Brotherhood of St. Andrew. One of these these was held at Ithaca, N. Y., on Saturday and Sunday, March 25th and 26th, when the three chapters in Ithaca entertained the Brotherhood men throughout the diocese of Central New York, these three chapters being St. John's Senior and Junior and the Seabury Chapter of Cornell University.

In the parish house of St. John's, with the Rev. W. H. Hutchinson, rector, presiding, addresses of welcome were made by Professors Ogden and Sill of the university. Following this meeting the visitors were taken for a visit through the buildings of Cornell University. After a luncheon provided by the ladies of St. John's parish the delegates assembled in the parish hall for the afternoon conference presided over by Mr. T. C. Ulbricht, at which the following addresses were made: "Organization of New Chapters in This Diocese," George H. Randall, association secretary of the Brotherhood; "Junior and Parish Chapter Work in This Diocese, Clarence L. Parker, council member of Central New York, Norwich, N. Y.; "Local Chapter Work," T. C. Ulbricht, vice-director of Seabury Chapter, Ithaca; "New Lines of Brotherhood Work," Mr. Alexander M. Hadden, council member, New York. George T. Ballachey of Buffalo described the plans already under way for the national convention to be held there in October.

In the evening the question box, led by Mr. Randall, was followed by the business meeting, at which time a discussion resulted



in the formation of the Central New York Diocesan Assembly, comprising all the Brotherhood chapters, Senior and Junior, within the Assembly limits. The following were elected officers of this Assembly for the first year, it being thought wise to centralize the officers during the earlier months of the Assembly's work: President, Clarence L. Parker, Norwich, N. Y.; vice-president, Edwin Clark, Ithaca; secretary, H. B. Benedict, Ithaca; treasurer, Prof. J. McMahon, Ithaca. Bishop Olmsted was present and addressed the delegates briefly.

The formation of this Assembly is in line with the policy of the Brotherhood to form its larger assembly organizations along diocesan lines, very many parts of the country being now covered in this way. This business meeting was followed by the preparation for the Holy Communion, conducted by Mr. Hadden of New York, and it was a most helpful hour. The nave of St. John's was well filled with Brotherhood men for the corporate Communion early Sunday morning, the celebrant being Bishop Olmsted, assisted by the rector of the parish, and a congregation which taxed the capacity of the Church listened to the anniversary sermon by the Bishop, the Brotherhood men occupying the forward pews. At 4:30 o'clock in the trophy room of Barnes Hall of the University, more than 100 men gathered to listened to an address by Dr. Carleton upon the "Scope of Brotherhood Work in Colleges and Universities," and in the evening a large congregation in St. John's listened to his address on the "Work of the Laymen." The service was followed by a farewell meeting, at which a number of brief addresses were made.

The diocese of Central New York, while in a most promising condition, has only recently begun a vigorous development of Brotherhood work, but it is unique among dioceses in having within it two of the hardest working and most successful college chapters in the entire Brotherhood, these being the Seabury Chapter at Cornell and the Colgate University Chapter. Visitors were present also from Hobart Chapter, at Hobart College, in the western diocese.

#### DEATH OF THE REV. DR. PAUL G. JENKINS.

ON MARCH 22d. the Rev. Paul G. Jenkins, M.D., a non-parochial priest of the diocese of South Carolina, passed away at his residence, Washington, D. C., aged 86 years. He graduated in medicine at a South Carolina college and afterwards studied for the ministry of the Church at the General Theological Seminary, from which he graduated in 1852. He was ordered deacon by Bishop Chase and priest by Bishop Davis of South Carolina, in which state he did missionary work for many years. For the last eighteen years he had resided in Washington, but for about ten years his impaired health was prohibitive of the performance of any ministerial functions. The funeral was held on March 24th from St. Mark's church, the Bishop, Rev. Dr. W. L. DeVries, and the Rev. F. E. Bissell officiating. Interment was in the Congressional cemetery.

#### \$40,000 PARISH HOUSE STARTED AT SEWICKLEY, PA.

THE OLD parish house belonging to St. Stephen's Church, Sewickley, Pa., has been razed to the ground, to make way for the erection on the same site of a handsome stone parish house to cost \$40,000. Work has been begun on the excavation for the new building.

#### INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

News Notes from Muncie—Anti-Mortgage Campaign in Indianapolis Parish.

THE COMMUNICANT list of Grace Church, Muncie, has increased during the past nine

months from 145 to 205. In the same time baptisms have numbered 27. The Lenten services are splendidly attended, and the sacred season has been impressed upon the community as never before. On Sunday evening, March 19th, a service for men, under the auspices of the Brotherhood of St. Andrew, was held, when the church was filled to the doors. A service for women, under the auspices of the Guild of St. Martha, was held on the evening of the Fourth Sunday in Lent. The church was again filled to the doors.

ST. GEORGE'S CHURCH, Indianapolis, is entering upon what promises to be a most exciting campaign. There is a mortgage of \$1,750 on the church property, which has three years more to run. A friend who is deeply interested in the welfare of the mission has offered to give \$500 of the above sum if the mission will raise the balance of \$1,250 on or before March 1, 1912. Plans are being formulated to carry the project to a successful completion.

#### IOWA.

T. N. MORRISON, D.D., Bishop.

Retreat at St. Katherine's School, Davenport—Parochial News from Des Moines.

ON THURSDAY, April 6th, the Bishop will hold a day's retreat for the faculty and seniors of St. Katharine's School, Davenport. The Bishop confirmed nine girls in St. Mary's chapel of the school on Mid-Lent Sunday, of whom five were girls from non-Church families. Nine girls have also been baptized during the school year.

THE THREE parishes in Des Moines (St. Paul's, St. Mark's, and St. Luke's) have begun the publication of a weekly Church newspaper under the editorship of the Rev. Charles J. Shutt. It has been named the *Church Militant*, most aptly, because of the three rectors in Des Moines, two are chaplains in the National Guard and one is called "the fighting parson."

THE Brotherhood of St. Andrew of St. Paul's, Des Moines, has invited the other Brotherhoods of the city to cooperate with them in Holy Week services. The services will be held in the Y. M. C. A. at 12:25, lasting twenty minutes. The Men's Club of the parish has had a number of interesting meetings recently with addresses by prominent citizens.

THE BISHOP visited St. Mark's, Des Moines, and confirmed nine on Saturday evening, March 18th. This is the second class confirmed since January. Four of the persons in the last class were the fruits of one lay-

man's consecrated efforts. The Rev. E. V. Shaylor of Seattle is announced to give a ten-day mission in this parish next October. Miss G. E. Kesteven has been appointed parish visitor.

NEW ALTAR LINEN and bookmarks for the altar of St. Luke's, Des Moines, have been provided by the ladies of the parish guild. Mrs. Simon Casady has been elected president of the Woman's Auxiliary.

#### LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mrs. Henry Chamberlaine.

THE CHURCH community of St. Johnland has met with a great loss in the sudden death from pneumonia of Mrs. Henry Chamberlaine, the wife of the pastor and superintendent, which occurred at the rectory on the evening of Tuesday, March 7th. Mrs. Chamberlaine was deeply interested in the many charitable works of the community and her unexpected death has cast a dark shadow over old and young alike. Her funeral was held in the church on Friday, March 10th, the Bishop of the diocese and the Rev. Dr. Mottet of New York officiating, the Archdeacon of Suffolk and the Rev. Mr. Marvin being also present in the chancel. The interment was at Montclair, N. J., the Rev. A. H. Judge, rector of St. Matthew's, New York (Mr. Chamberlaine's former parish), and the Rev. F. C. Carter of Montclair taking the services at the grave.

#### MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Successful Mission at Manistique—Church Fire at Escanaba—Bishop Williams in Honolulu.

A TEN DAYS' mission has just been conducted by Archdeacon Lord of Sault Ste Marie at St. Alban's church, Manistique. The services were largely attended by non-Churchmen, and already the parish is feeling the good effects of the mission.

A FIRE, which started in the church basement, has done considerable damage to St. Stephen's, Escanaba, so that the building will be closed for some time while undergoing repairs. The loss is amply covered by insurance. St. Stephen's is at present without a rector.

BISHOP WILLIAMS is at present in Honolulu, where he has gone for rest and recovery from a severe illness. He will not return to the diocese before next September.



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## MARYLAND.

JOHN G. MURRAY, D.D., Bishop.

Steam Launch Purchased for Missionary Purposes—Improvements Contemplated to Christ Church, Baltimore—Other News.

THE COMMITTEE of Missions of the diocese has recently acquired a valuable assistant by the purchase of a steam launch for use in the Chesapeake Bay and its tributaries, and has loaned it to the Rev. Benjamin B. Lovett, rector of St. Peter's chapel, Solomon's Island, Calvert county, who is compelled to do most of his parish visiting and work by boat. This launch was purchased with a fund started many years ago by Rev. George A. Leakin, who realized the great need and value of such a missionary adjunct for use on the bay.

THE EASTER offering at Christ Church, Baltimore, is to be devoted to improving and beautifying the church. The proposed improvements include the redecorating of the walls and pillars, the tiling of the aisles and chancel, and the erection of a screen. For this the sum of \$10,000 is asked. It is understood that a substantial donation has already been made to the fund.

ON THURSDAY evening, March 30th, Professor R. V. D. Magoffin of the Johns Hopkins University delivered a very interesting illustrated lecture, given under the auspices of the Men's Club of St. Luke's Church, Baltimore, in the parish hall, on the subject, "Two Days in the Alban Hills of Italy."

A VERY encouraging mission work has lately been started by the Rev. Charles E. Shaw at Boonsboro, an old and beautifully situated mountain town in Washington county, where the Church has never before been represented.

EXTENSIVE REPAIRS and improvements are being made to the rectory of St. Mark's-on-the-Hill, Pikesville, Baltimore county.

## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Death of Mrs. Joseph W. Woods—Personal Mention.

MRS. JOSEPH W. WOODS, wife of Joseph W. Woods, senior warden of St. Paul's Church, Boston, died on the night of March 30th at the family home in Chestnut street. Mrs. Woods was a devoted worker at St. Paul's. She was the daughter of the Rev. Daniel Fitz, a Congregational clergyman, and her only daughter is the wife of the Rev. Philo W. Sprague of Charlestown, while one of her sons is a vestryman of St. Paul's Church.

THE Rev. DONALD BROWN, the diocesan missionary, is in charge of the House of Prayer at Lowell during the Lenten season. He also has charge of the hospital work to which the Bishop appointed him several weeks ago.

THE Rev. RUFUS S. CHASE, rector of Emmanuel Church, Wakefield, has been obliged to give up his parochial duties owing to ill health and has gone to Bermuda for a few weeks' rest.

THE Rev. HENRY E. EDENBORG, who is to take charge of Grace Church, South Boston, at Easter, has come from Chicago, where he was in charge of the Chicago Home for Boys, and is visiting his mother in Hyde Park until he assumes his new duties.

THE Rev. JAMES SHEERIN of Warren, Ohio, officiated for the first time as rector of St. Matthew's Church, South Boston, on Passion Sunday, which marked his permanent association with his new parish.

## MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Activities of St. Luke's Church, Racine—Noonday Services in the See City.

AN ALTAR SOCIETY, to care for the altar and its accessories, is in process of formation at St. Luke's church, Racine. The work is at present being efficiently done by the members of the Girls' Friendly Society of the parish. This body of earnest young women will shortly present to the church a handsome Paschal candlestick, and has already given a stole and a maniple. On the Wednesday evenings during Lent a course of sermons on "Difficulties of Faith" has been delivered, in which the rector has had the assistance of the Very Rev. S. P. Delany, Dean of All Saints' Cathedral, and of the Rev. Fred Ingle of Kenosha. Offerings are to be asked on Easter Day for repairs and improvements to the church, the cost of which will be at least \$1,000. The children's Eucharist, which was recently instituted, will be continued until about the middle of June; the rector, the Rev. F. S. Penfold highly commends it in *St. Luke's Visitor*, the parish paper, as an object lesson in worship and religion.

THE NOONDAY services in Milwaukee, which are to be conducted during Passion Week and Holy Week, were inaugurated last Monday with a fair attendance at the Shu-

bert Theater. The speaker was the Rev. George Heathcote Hills, rector of St. Mark's Church. These services, as last year, are under the auspices of the diocesan Church Club.

## MINNESOTA.

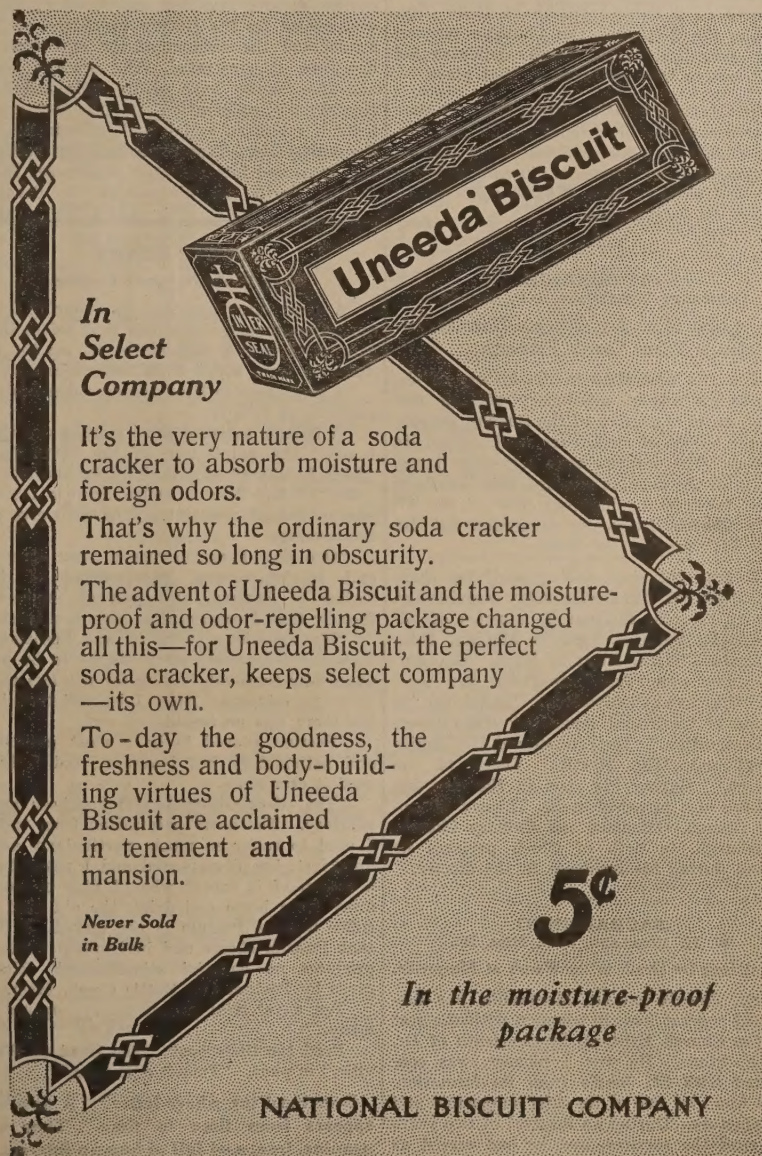
S. C. EDSALL, D.D., Bishop.

Activities of the Wells Memorial House—Lenten Services for University Women—Personal Mention.

THE WORK of the Wells Memorial settlement house, Minneapolis, shows an increase of 500 in the monthly attendance for February. Through February the employment bureau furnished 470 days' work. The attendance at the reading room was 2,264 and the total house attendance 6,551. Through the efforts of the boys the game room has been decorated and painted and a billiard table put in.

THE LENTEN services held for the young women of the University of Minnesota at Alice Shevlin Hall under the auspices of Holy Trinity Church have been well attended; the list of speakers includes the rector, the Rev. Stanley Kilbourne, Deaconess Goodwin, and the Rev. Messrs. I. P. Johnson, F. G. Budlong, James E. Freeman, and Theodore Sedgwick.

THE Rev. N. F. DOUGLAS, Sunday school secretary of the diocese, was recently made



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a member of the committee on Teacher Training and Summer Schools in the lately organized General Board of Religious Education.

MISS MARY HILL of the Y. M. C. A. in India recently spoke to the Churchwomen of St. Paul and Minneapolis of her work there and existing conditions in that country.

THE REV. G. H. BAILEY of Appleton, on account of serious illness, has resigned the care of Montevideo and will devote himself exclusively to Appleton.

#### OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

Church Consolidation in Tacoma—Lenten Services—Other News.

THE PARISHES of St. Luke and Trinity, Tacoma, having by agreement consolidated, have called the Rev. C. Y. Grimes as rector and the Rev. Dr. Webb as associate. It is the intention to build up one strong parish upon Trinity church site which will ultimately be the Cathedral of the diocese.

NOONDAY services by ministers of various denominations will be held in the Seattle Theater during Holy Week. Bishop Keator, representing the Church, will preach on Good Friday. St. Mark's, Seattle, has been holding three daily services during Lent with good congregations. The rector of St. Mark's (Rev. E. V. Shayler) recently held services in a Baptist church at Falls City. It was the first time the Church's services were ever held there. Five candidates for confirmation were gathered at that place.

ST. MARK'S, Seattle, during the first year of its present rector, met all parish expenses, paid \$1,000 on mortgage indebtedness and its missionary apportionments, diocesan and general, and plans to raise \$10,000 at Easter to remove its indebtedness.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Advent Missionary Offering—Noonday Services at Trinity Church, Pittsburgh.

FOR THE first time in the history of the diocese an Advent missionary offering was taken up in a number of the Sunday schools, for the benefit of missionary work within its borders. The returns were not very large, but from the amount received \$250 has been given towards the building fund of St. Alban's Church, Duquesne, a mission not far from Pittsburgh.

DURING the week ending April 1st, there was delivered at the noonday services at Trinity Church, Pittsburgh, a series of addresses by the Rev. Laurens McLure, D.D., of Grace Church, Newton, Mass. The general topic was "The Church and the Age," and the five subdivisions: "Why Go to Church?" "Spiritual Appetite," "The Grace of Recognition," "The Church and the Family Pew," and "The Mystical Vision of the Church." During his visit in the city Dr. McLure also preached at St. Thomas' Memorial Church, Oakmont, and Calvary Church, Pittsburgh, in both of which parishes he served during his residence in the diocese.

#### SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Great Loss by Death to the Parish at Marysville.

ST. JOHN'S PARISH, Marysville, has sustained a great loss, in common with the rest of the Church Militant, by the death of Dr. C. E. Stone. He was a pioneer, was connected with St. John's from its formation, and was ever one of its chief supporters and benefactors. During an interval of two years he read the services, and he had served as

vestryman, warden, and lay delegate. Dr. Stone read the Church papers, and especially enjoyed THE LIVING CHURCH, says the diocesan paper, thus taking keen interest in all Church matters. Among the last talks with his rector was one in which he expressed regret that the American Church had not officially assumed her Catholic title in the Prayer Book and elsewhere.

#### QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Date Set for Auxiliary Convention.

THE DIOCESAN convention of the Woman's Auxiliary will be held in St. Paul's church, Peoria, on May 16th.

#### SOUTH DAKOTA.

F. F. JOHNSON, Miss. Bp.

Good Work Accomplished at Vermilion.

A YEAR ago Bishop Johnson visited St. Paul's mission, Vermilion, and confirmed a class of eleven persons presented by the Rev. James Henderson. On the Fourth Sunday in Lent this year the Bishop again visited Vermilion and confirmed a class of six earnest young men and women, the youngest eighteen years of age. The state university is at Vermilion, and the Church has been there almost from the beginning of the town, which has a population of 2,500, but the local constituency of the Church has never been large. Eighteen months ago, Mr. Henderson, who has had a good deal of experience in summer camps for boys in college and seminary days, was placed by the Bishop in charge of St. Paul's and the wisdom of the appointment has been demonstrated. The student body and the faculty have gladly welcomed Mr. Henderson's cooperation in all the intellectual, religious, social, and athletic life of the university. Last September the rectory was converted into a sort of clubhouse. Mrs. Carrie Barth of Woonsocket, a devoted

#### COFFEE HEART

Very Plain in Some People.

A great many people go on suffering from annoying ailments for a long time before they can get their own consent to give up the indulgence from which their trouble arises.

A gentleman in Brooklyn describes his experience as follows:

"I became satisfied some months ago that I owed the palpitation of the heart from which I suffered almost daily, to the use of coffee (I had been a coffee drinker for 30 years), but I found it very hard to give up the beverage.

"One day I ran across a very sensible and straightforward presentation of the claims of Postum, and was so impressed thereby that I concluded to give it a trial.

"My experience with it was unsatisfactory till I learned how it ought to be prepared—by thorough boiling for not less than 15 or 20 minutes. After I learned that lesson there was no trouble.

"Postum proved to be a most palatable and satisfactory hot beverage, and I have used it ever since.

"The effect on my health has been most salutary. The heart palpitation from which I used to suffer so much, particularly after breakfast, has disappeared and I never have a return of it except when I dine or lunch away from home and drink the old kind of coffee because Postum is not served. I find that Postum cheers and invigorates while it produces no harmful stimulation." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial proves an eye opener to many.

Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

### For Holy Week

**The Life of Offering.** By the Rev. Archibald Campbell Knowles. Cloth bound, 25 cents; by mail 30 cents.

Meditations upon the Passion and Resurrection of our Lord. Arranged also for the Fridays throughout the year.

**The Victory of the Cross.** Sermons for Holy Week. By the Rt. Rev. Brooke Foss Westcott, D.D., late Bishop of Durham. Cloth bound, 90 cents; by mail 96 cents.

**The Book of "The Compassion."** A Manual of Intercessory Prayer for Parochial and Private Use. With a Commendatory by the late Bishop Nicholson. It gives suggestive subjects for intercession, and outlines for meditation for each day of Holy Week. Cloth, 20 cents; by mail 22 cents.

**Events of Holy Week.** A four-page leaflet relating the events of each day in Holy Week. With cut of the Crucifixion. \$2.00 per hundred. Carriage additional.

A complete harmony for each day of Holy Week and Easter. Useful for instruction and for meditation topics. Intended for distribution on Palm Sunday, to the congregation.

**Three Hours' Service for Good Friday.** Authorized for use in many dioceses. Contains Hymns. Sample copy, 5 cents. Per hundred, \$4.00; carriage additional.

The same service that has been used for several years so successfully; originally published by E. & J. B. Young & Co.

### Good Friday Meditations on the Seven Last Words

**Meditations on the Seven Last Words.** By the late Bishop King, late Lord Bishop of Lincoln. Price, Cloth, 40 cents; by mail 44 cents. Replete with devotional thoughts and full of spiritual instruction.

**Calvary.** Being Good Friday Addresses on the Seven Words from the Cross. By the Rev. A. St. John Chambre, D.D., rector of St. Anne's Church, Lowell. Cloth bound, 60 cents; by mail 65 cents.

**Blessing and Ban.** Addresses on the Seven Last Words. By the late Morgan Dix, D.D., sometime rector of Trinity Church, New York. 50 cents; by mail 55 cents.

**The Hill Called Calvary.** Addresses for Good Friday. By the Rev. Thomas E. Green, D.D. Cloth bound, 50 cents; by mail 55 cents.

**The Call of the Conqueror.** Addresses on the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

**The Temple of His Body.** Addresses for the Three Hours' Service. By the Rev. Edward A. Larrabee, D.D., Dean of Nashotah House. Cloth bound, 60 cents; by mail 65 cents.

**The Travail of His Soul.** A Three Hours' Meditations. By Rev. G. L. Richardson, M.A. Addresses on the Seven Last Words, and an Appendix giving a "Harmony of the Passion." Paper, 60 cents; by mail 64 cents.

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Churchwoman, was secured as matron, and four fellows of the university are living with Mr. Henderson in the rectory club. The club could be enlarged to almost any size if the capacity of the building permitted it. But even with so meagre an equipment, the influence of the rector on the body of 500 university undergraduates is remarkable. The church building has been tastily redecorated. A vested choir of twenty, chiefly recruited from the university, under the direction of Mr. Henderson, renders the musical portions of the services reverently and helpfully. The Church is exerting her influence there just now under most favorable conditions.

#### WASHINGTON.

ALFRED HARDING, D.D., Bishop.

#### Meeting of the Bishop Claggett Club—Notes.

THE Bishop Claggett Club held a session Monday, March 27th. There was quite a large attendance. It being the annual meeting, the election of officers took place. Rev. Henry C. Parkman, rector of St. Thomas' Church, Croome, Md., was chosen president, and the Rev. H. A. Griffith was chosen secretary to succeed himself.

THE CHAPTER of the Daughters of the King recently organized by Mrs. A. A. Birney, president of the order, in St. Agnes' chapel, Fourth street and New York avenue, is planning the organization of a junior chapter as part of its work.

#### WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Services at Mandel and Hanna.

SERVICES ARE being conducted at Mandel, sixteen miles from Laramie, by Dean Bode, and the attendance has been gratifying. The ranchers who have automobiles take turns in coming to Laramie for the Dean, so that it is possible for him to hold these services on Sunday afternoons. As many as sixty persons have been present on a zero day in March, some of them driving nine miles to the schoolhouse. The singing and responses are most hearty.—DEAN BODE goes from Laramie each alternate Friday to Hanna, where a number of the minters in the coal camp are members of the Church of England. The population of the camp is about 1,500, and, as the Dean arrives early in the morning, he visits the people and the schools during the day and holds a Bible class and service in the evening in the Finnish church. Mr. and Mrs. Williamson and others carry on a Sunday school and Mrs. Williamson also conducts a sewing class and girls' guild.

#### CANADA.

The Lenten Mission in Montreal—News Gleanings from the Various Dioceses.

#### Diocese of Montreal.

THE LENTEN mission which began March 25th in the parish of St. John the Evangelist, Montreal, conducted by the Rev. Father Frere, Superior of the Community of the Resurrection, has been largely attended. Father Frere's noonday talks to men in the Bearemore building in the business part of the city have been most interesting and helpful.

#### Diocese of Toronto.

AT THE March meeting of the rural deanery of Toronto, after a discussion of the results of the mission recently held in the city parishes, it was decided to collect information relating to the mission and distribute it in tabulated form.—THE SECOND anniversary of the consecration of Bishop Sweeny was observed by a celebration of Holy Communion in St. James' church, Toronto.

#### Diocese of Keewatin.

SOME handsome gifts have been sent to St. Luke's Church, Dryden, amongst them an altar fontal and antependium for the lectern from the Sisters of St. John the Divine, Toronto. The girls' branch of the Woman's Auxiliary of St. Thomas' Church, Toronto, sent a full set of communion linen.—BISHOP LOTHOUSE left for England March 25th, and expects to be absent till the end of June. The diocesan Synod will meet in St. Alban's pro-Cathedral, Kenora, August 9th.

#### Diocese of Niagara.

MUCH INTEREST is felt in the Western Ontario conference of St. Andrew's Brotherhood which is to meet in Guelph from May 5th, lasting three days. A strong programme has been prepared. The late Bishop Du Moulin had promised to preside at the men's mass meeting on the afternoon of the 7th and great sorrow will be felt that here his voice will be heard no more. The travelling secretary is visiting the principal cities and

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towns of Western Ontario in preparation for the conference.

#### Diocese of Qu'Appelle.

THERE ARE NOW ten men in residence in St. Chad's Hostel, Regina, two of whom it is expected will be admitted to holy orders at the Trinity ordinations.

#### Diocese of Athabasca.

It is expected that arrangements will be made at the visit of Bishop Holmes to Saskatoon Lake, for the building of a church, hospital, and hotel there. So great is the influx of settlers in that district that church accommodation is urgently needed.

## The Magazines

A SEASONABLE feature of the April *Century* is an article on "Suburban Gardening" by Frances Duncan, which is full of helpful suggestions. The director of New York's public library, John S. Billings, contributes a paper on that institution which, though crowded with facts and figures, is far from being dry reading. It will be news to many people to learn that "the New York public library is only exceeded in size by the British Museum, the Bibliotheque Nationale of Paris, the Imperial Library of St. Petersburg, the Library of Congress at Washington, and, perhaps, one or two others, being in this respect the sixth or seventh in the order of magnitude of the great libraries of the world; but as a system for supplying books to all classes of readers, it is unequalled in size, and is likely to remain so." Other contributions worthy of mention are "The Industrial Progress of Italy," by Ernesto Nathan, the somewhat notorious mayor of Rome; "The Awakening of the American Business Man," by Will Irwin, and the fifth instalment of Dr. A. C. McGiffert's narrative of "Martin Luther and His Work," which deals with the beginning of the conflict with the Roman pontiff.

THE FEATURE of the April *Scribner's* is Sargent's portrait of Robert Louis Stevenson and the new Stevenson letters edited by Sir Sidney Colvin. Price Collier's fourth article "From Mughal to Briton" summarizes the origin and growth of British domination in India. "Recollections, Grave and Gay," by Mrs. Burton Harrison, gives a striking pen picture of special life in Richmond, Va., in 1862. Frederic C. Howe contributes an article on "The German and American City" with reference to methods of government and taxation, which shows how far the United States lags behind in many respects in up-to-date methods. The fiction includes, besides the charming serial, "Kennedy Square" by F. H. Smith, "The Story of a Philosopher," "The Pettingbird Infare," and "The Twenty-first Reason," all short stories of merit.

#### MORALIZINGS.

Hunger is the handmaid to genius.—*Handel*.

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Weak mothers are those in whom the mother is too strong.—*Graf Douglas*.

Our friends, by their hope and confidence in us, bind us to integrity.—*Bernard Snell*.

To be born obscure and to die illustrious are the two extreme of human felicity.—*Luther*.

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